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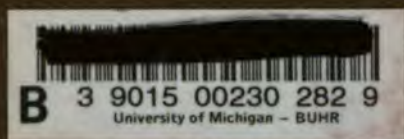
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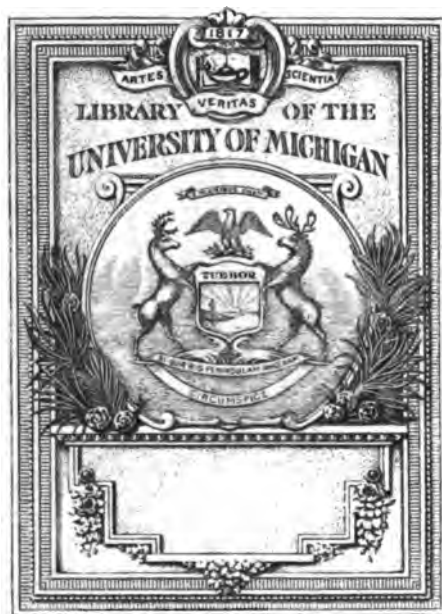
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# **WODROW'S ANALECTA.**



**A N A L E C T A :**  
**OR,**  
**M A T E R I A L S**  
**FOR A**  
**HISTORY OF REMARKABLE PROVIDENCES;**  
**MOSTLY RELATING TO**  
**SCOTCH MINISTERS AND CHRISTIANS.**

**BY**  
**THE REV. ROBERT WODROW,**  
**MINISTER OF THE GOSPEL AT EASTWOOD.**

**VOLUME SECOND.**



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# WODROW'S ANALECTA ;

OR

## MATERIALS FOR A HISTORY OF REMARKABLE PROVIDENCES.

M.DCC.XII.

*January* [1.]—THIS year begins with warm debates, in private, and schemes [for] laying by Members of Parliament ; for what comes out about the end of the month ? On the first day of the new year, the Duke of Marlburrou is divested of his posts. Our Scots Peers make their complaint to the Queen. The bussiness of the report of the Commissioners for Accompts against Mr Walpool, Marlburrou, our Tolleration bill, the victory at Cardoua, which comes just when the treaty of peace is opening, and other publick affairs. See Letters this moneth at large.

In the close of the last, Duke Hamiltoun is voted out of the House of Peers, as Duke Brandoun. This seems to be a pretty remarkable peice of Providence. That man, who was certainly the occasion of the Union, by which this debate has a being, by standing out against the Succession, and pressing and carying the Act of Security for Scotland, and arming the country, which put the English in a terrible fear of our being to bring in the Pretender ; he carying the resolve (with a quite other designe than came about) to leave the nomination of the treaters to the Queen, and several other things ; and he is the first who feels

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A



the weight of a direct vote of the British Parliament so destructive of our Scots Peerage.

The bussiness of passing the Conformity bill nou, under a neu title, is yet a mystery. There was noe debate about it in either House, (*vide* Letters last moneth,) and it seems ouing to the Earl of Nottinghamhe his bigottry for the Church of England, and his coming into a consort with the Whiggs in their votes about the peace, upon their yeilding to him in the matter of that bill. Houever, they have intirely deserted and greatly disappointed the Dissenters, who stuck fast to them in opposition to the Treasurer.

This bill, by the influence it will have on Corporations, and the neu way of creating twelve votes by neu Peers, seem to threaten the constitution of after Parliaments ; especially, if what some talk hold, of a bill to rescind the trienniall bill.

It is said that the Whigg Lords tricked the other side in the matter of the vote anent the precedency of the House of Hannover, by slipping out of the House, one by one, the last day before the Holydays, which gulled the other side soe farr that they reaoned publick bussiness was over, and many of them went out ; but the other side came all in again in a body, and when this was notticed, the Court went in, seing their weakness, to their measures, and the thing caryed.

I am informed, from good hands, that in the Assembly 1694, when my Lord Carmichaell was Commissioner, the Viscount of Stairs and Secretary Johnstoun designed a breach between the King and the Church ; and after the Commissioner was come off with his Instructions, they perswaded the King that it was aggreable to law that Ministers should take the oath of alledgance in Assembly, before they wer admitted members, as was usuall to doe in Parliament. Upon which ane expresse was dispatched, with orders to the Commissioner to propose and insist upon this, and in case of refusall, to dissolve them abruptly. The expresse came the day before the Assembly sate, and perfectly surprised the Commissioner. He called some of the Ministers and acquainted them with it, and desired them to fall upon measures not to meet that day ; for he would not execute thir orders, nor be ane instrument of

that confusion he foresaw it would breed, till he had further letters from Court. Meanwhile, Mr W. C. got notice of this the day that the expresse was sent off, and presently got access to the King, and very freely did lay before him the inconveniencies of this, and prevailed soe farr, as that night the King signed a contermend to the former order, and it came to the Commisioner that same night by post, and the Assembly sate to-morrow, the day appointed, and rose to the satisfaction of all.

I am weel assured that the Countess of Dumfreice, Stairs's daughter, was under a very odd kind of distemper, and did frequently fly from the one end of the room to the other, and from the one side of the garden to the other; whither by the effects of witchcraft upon her, or some other way, is a secret. The matter of fact is certain.

I am credibly informed, that one day Mr Patrick Warner was preaching at Irwine, whither on week-day or Sabbath, my relater does not remember, but in his last prayer fell into a mighty *Παρενοια* and extraordinary liberty in praying for the reliefe of the Protestants in Londonderry, then besieged and in great extremity, and insisted long and with extraordinary importunity for its suddain reliefe. Ther was a gentleman in the Church who had escaped out of Derry, that was extreemly surprised with it, and felt somewhat soe extraordinary in it, that he pulled out his watch, and looked at the precise time; and within some few days went over to Ireland, and heard of the reliefe of the place; and, as near as he could recover the accompt, it was within some minutes of that time he observed in his watch. The Spirit that influences prayer noe doubt knowes the things of God.

I am told Mr Patrick Gillespy was very much left at the close of his dayes, (*vide* vol. ii. page last of MS.\*) and came even the length of the lossing his reason, in a considerable measure; and it's said was the worse of drinking. He was a man of great parts, of a pleasant delivery, and a very clear methode in his sermons; and soe eminent in his pulpit-gift, when he preached in Outter Church, before he was Principale, that

\* *Analecta*, Vol. I. 375.

Mr Bailay, then the Professour, used to recommend him to his scollars as a pattern to imitate in their delivery and method.

Jean Shields, in this parish, informes me of the occasion of her first seriousness. When about ten or twelve years old, there came in a neighbour, and they wer talking at the fireside about somewhat or other ; and that person happened to say of somewhat, I think of neighbours dealing with others, “ Nay, but that is a great sin !” She was washing dishes, or somewhat of that nature, and a thought darted in, “ If that be a great sin, certainly I must be guilty of many great sins, and far greater !”—and this vexed her and haunted her till shee went alone, and there all her sins came in to her veu, with their aggravations. It was in the late ill times ; and though her mother was ane eminent Christian, and she herself for many dayes was under great distresse of spirit for sin, and but very ignorant of the way of pardon through Christ, she discovered her case to none ; only they all observed her melancholy, and when her mother asked the cause, she waved it. For some weeks she was in great distresse ; till at length, in prayer, that word, Math. xi. 28,\* came into her mind, with great sweetness. She kneu it was in the Bible, but kneu not where. It eased her much, but she could not fall on it, and would not ask ; till nixt Sabbath she went with her mother to Paisley, to hear Mr J. Baird ; and that very day he began to preach upon that text, which surprised her very much ; and he continoued for many Sabbaths on it, to her great edification. She is now rooted and grounded.†

Her daughter, Helen, in this parish, about the same age, was first awakened by a Providence very near this. William Niven, one of my elders, came in to the house where ther are seven or eight children, most of them younger then shee. He, jocking, said to Jean, it was time for her to be giving over bearing of children, when she had soe many ! “ O !” sayes she, “ if they wer all the Lord’s !” “ That,” sayes he,

\* “ Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

† Mr Wodrow afterwards adds, on the original MS., she dyed Jan. 1724.

“ will be an uncouth miracle of mercy, if they be all the Lord’s !” Helen was by them, doing some turn about the fireside. This was what first awakned her ; and her thoughts began to work. What if I be one of them that shall not be the Lord’s ? And this conviction wrought on till shee retired to deuty, of which shee had formerly a form and custome ; but nou shee was putt to it indeed, and in a great strait about salvation, and continoued soe for some time. At this very same time, I was preaching upon the beliving the report, and the revealing of the arm of the Lord ;\* which was made very usefull to her for helping on her secret work ; which she kept up from all for near a year’s time ; but at lenth discovered it to one from whom I have it ; and I hope is nou, through grace, in a good way of seriousness.

*February, 1712.*—On the 25th of the last moneth, a National Fast was kept by this Church. Mr W. [Webster ?] in Edinburgh refused to keep it, *vide* Letters, and Mr R. W. in H. However, I cannot but remark, that on this day the Bill for Tolleration was read a second time ; and it was proposed to be committed to-morrow. These that wer against it did much oppose this ; and, indeed, there had been noe time to prepare answers and amendments, being but proposed and read on Teusday ; and with much difficulty it was delayed till Wensday. This was a considerable point, and the only point, almost, that was gained in [the] whole bussiness ; and I cannot but observe that it was gained upon the day of the Church’s prayers.

I hear Mr W. C. blamed for imploying Dr Hutton to present the Petition to the Commons for their delaying this matter, till the sense of the Church of Scotland wer heard upon this matter. Dr Hutton is said to be the only person in favour with the Earl of O[rfor]d among the Scots Members ; and the imploying him has disgusted the English Whiggs, who stand fast against the Earl of O[rfor]d, and none of them appeared in favours of the Petition. No doubt this method was taken to engage to [the] Court in the affair.

\* “ Who hath believed our report ? and to whom is the arm of the Lord revealed ?” Isaiah liii. 1.

[*February 6.*—Upon the 6th the Commission mett at Edinburgh, and agreed upon ane Addresse and two Petitions to both Houses of Parliament. There was some debate among the Ruling Elders anent the stile of the Petition to the House of Peers. *Vide Letters.* It was urged much that the giving them ane title not ordinary might be ane occasion of throuing out the Petition ; but it was not judged fitt for this Church soe farr to comply as to entitle them “Lords Spirituall.” The two Petitions are very short, only desiring to be heard by their councill. There was a very long addresse drauen to the Queen, and very fully they goe throu the laues in favours of this Church, and declare the preamble of the Bill false and injuriouse to this Church ; and beseech the Queen to interpose, in most moving terms that can be. There wer Reasons against the Bill agreed unto to be sent up with the addresse, to be made use of as the Ministers at London think proper. All thir wer drauen by the [Lord] Advocate, with some litle amendments. The first draught took notice of the year 1638, when ther was a totall change made in the Church, and yet noe separate meetings sett up ; but this was thought fitt to be dropped by the Commission. There was much harmony in all this affair. Some moved that Ministers should be appointed to preach up the obligation of the Solemn League and Covenant ; but it was left to Ministers’ prudence and conduct. In the Reasons, it was moved that our principles and engagements should be added ; but the Reasons only being a private draught for the use of the Ministers at present at London, it was not thought needfull. The three Ministers at London wer empoured to act in the name of this Church ; and the Commission was adjourned to very short intermissions, to meet mostly for prayer, and to be ready, in case the Patronages be brought in.

[*February 2.*—On the 2d of this moneth, at London, there is a very odd accompt of a remarkable punishment of murder. The accompt at large is [in] Edinburgh Evening Post, Number 185.

Whiston’s Primitive Christianity came down to Edinburgh about the beginning of this moneth, and was seized in the Booksellers’ shopes by the Magistrats.

It is said, but with what certainty I know not, that the Duke of S[omer]-seat has got into his hands the originall copyes of the Letters of Mr H[ar]ly to the King of France, in Gregg's time, and that the procuring of these hath stood the Whiggs forty thousand pounds sterling; but a vote of the House will hinder their being produced at this juncture.

The querys anent the Episcopall Bill are drauen up at London by Sir Peter King, Sergeant Sprat, Mr Carstairs, and others. Our Members frequently mett at Generall Rosse's. I hear Sir David Dalrymple made a very long and pointed speech against the Bill, at its passing, in the Commons. The amendments made to it by the Lords, *vide* Letters this moneth. The Lord Hallifax made a speech against Tolleration altogether; but that did not relish soe much. I find some say the Queen has expressed herself that she will not passe the Bill, though both Houses should passe it. The Bishop of Edinburgh has wrote up to drope it, as what will not doe them any service. It's said that three neu Bishops are consecrated here by the remaining Scots Bishops. The Lords' amendments to the Bill are soe disagreeable to the proposers of it, that it's expected it will drope. This will be a great mercy, in my opinion, to this Church; since the Abjuration is throuen in upon us, for though I doe not see what service the Tolleration would doe, with the oaths, to the Tollerated; yet any oath, I fear, would break us at this juncture, much more the abjuration, though altered, indeed, by the Lords much in our favour.

[*February* 20.]—Upon the 20 the accompt comes of the Dolphin's\* death, which will make a strange turn of affairs. It is very heavy neuse to severall of the House of Commons at London. We hear likewise of the King of France his illness, and a contagiouse distemper among the Nobility at Paris. The Lord, it seems, is taking the contraversy into his own hand with that nation, and that when we, in these lands, who are most in interest engaged to hold hand to the warr with France, seem

\* The Dauphin of France.

deserting it, and certainly the Dauphin's death is a heavier stroke to that Kingdom than all they have met with these ten years' war.

At the same time we have the accounts of the bold stand the Peers make against the peace. See their Resolutions and Adresse in the prints, and of the Resolution of the States not to treat with France except upon the thirty-seven preliminaries signed 1709. Our Scots Peers left the House, so that we are like to have little hand in any stand that is made this way. All this is done without any knowledge of the Dolphin's death.

Thir bold advances I know not how far they may drive the Treasurer to desperate measures. His game is lost without a peace, and the Whigs still refuse to join him. I wish he ran not to the shore of France. We have an odd story of his sending down twenty thousand pounds sterling to our Highland Clans, and their Chieftains, that, as it's said, they may stand loyal and firm to the Government. This, with the Pretender's fitting out two ships at Dunkirk or Newport, under the title of "King of Scotland, England, and Ireland," gives odd speculations. If the pestilence break in upon France, and come over thither, it will put things in an odd posture. The wheels are strangely moving at this day, as ever I was witness to.

The step last of creating twelve new Peers in one day is what is much talked of, and that as a mighty stretch of the Prerogative, and may be a very ill example in evil reigns afterward. It's thought to be a forerunner of the Treasurer's fall, for few stretches of this nature but issue in evil to the advisers.

Our Scots Peers' secession from the House of Peers makes much noise; but they do not hold by it. They sometimes come and sometimes go, and they render themselves base in the eyes of the English. However, this is a mortification to both, for their forwardness in the affair of the Union.

I hear this, or the last month, thunder has brook upon Sir Charles Hay's house in Galloway, and hurt all in the house but his lady, a good woman.

Mr M'Millan is in thir bounds, and crys doun the last Fast, because it was on Friday, a day still kept by Papists for a Fast, and read out a part of the Bill of Tolleration, as passed the Parliament, which is a lye.

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*In the year 1639 or 1642.*

ANE EDIFYING NARRATION OF THE SAD, SWEET EXERCISE OF SOUL, AND OF THE BLESSED DEATH OF DAME MARY RUTHERFORD, LADY HUNDALIE, AND MARY M'KONNELL, CUSIN TO THE SAID LADY AND HER ATTENDER, BY MR ARCHIBALD PORTEOUSE, WITNESS AND PENMAN OF ALL, ATTENDING THE SAID LADY FROM SCOTLAND TO LONDON.\*

“The Church thir goodly weemen went to, all the time they wer at London, was the Blackfreirs, wherein the ordinary preacher was Dr Gouge ; who yeilded to feuer corruptions in the Lord's worship nor others did. They presented not themselves till the service was ended, and soe wer disappointed of a seat, thinking it better to please their Lord with pain to their bodies, nor to doe otherwise with wronging their consciences ; knouing this, pleasing Christ and ourselves cannot be oft enjoyed together ! We must deny ourselves, and follou Christ rather than our oun fancy. We must not hold back, when he bidds us lay down, though it wer our life. We must quatt our beloved pleasures, and predominant sins that keep us from him, or quatt Christ ; and, indeed, ther is noe comparison here, think worldly men what they will, who ken not Christ's worth.

“Because it pleased the Lord to call first on Mary M'Konnell, I shall first speak breifly of her. She went into her chamber to read Christ's word, and meditate therupon, and to intertean converse with her Lord, by prayer, as her custome was. After a long stay, she came forth, and said to the Lady Hundalie, who asked, Where shee had been soe long ? ‘Noe marvail I could not come forth, for I never had such communion

\* This paper is inserted by Wodrow, under date “March 1712.”



with my Lord, since I knew him, as this day ; which I speak to his Name's glory. His sweetness was communicated to me in such a measure, that it made me soe brouden on him, that I could not get him left ! It appears he hath some work to work with me.' The next day, she heard mourning, and saw, as she thought, the Lady [Hundalie] all in white, at the bed-foot. But she, perceiving the Lady to be in bed, began to apprehend matters ; and came to me, saying, ' Alace, Mr Archibald, the Lady is gone now, for I saw such things as discouraged me.' I desired her to shew the Lady this, calmly. Which done, the Lady said, ' It presages my death !' Said Mary, ' It rather presages my death, seeing my Lord and I had such a meeting the last day.' Then said they to each other, ' Weel is my soul ! I shall get my love, Christ, now,' —as it wer, striving who should have him first. Said I, ' Madam, I could never endure strife, but I am glade to see such a strife as this ! May not I, as a third, challenge my part in the bargain ? I hope ye dare not envy any that come to Christ ?' Said shee, ' Mr Archibald, weel wer my soul, if all the world come ; but at present I will be sorry if the lot fall not on myself !' Said I, ' Though Mary or I goe first, yet enough of Christ remains. He is not parted, but every particular soul gets all Christ, who is not impaired by another's having him. Christ, who is the Sun of Righteousness, like the sun in the firmament, communicating its light to many, and yet nothing of its glory and splendoure impaired, but every particular person enjoyes all the light of the sun, and yet leaves it wholly to another !' The night following, Mary, finding great heat and lightness in her head, said, ' Your doubt is now out of question, you may see it presaged my death !' And soe her feaver encreased, yet neither wee nor her self expected death soe soon ; for the third day after (which was her marriage-day with her Lord) she was very perfect, running ay out on the love of Christ, saying, ' O ! that I might live to see the Scottish Kirk's gloriouse delivery, then I would only desire to live a year's life longer, to sing praises to Him whoes right hand has done valiantly,' &c. And thus she peacably entered the everlasting kingdome.

" The next day after Mary M'Konnell's death, the Lady [Hundalie] was mightily cast down and discouraged. Said I, ' Madam, where is your

striving for Christ, and your courage, nou to goe to the battail ? If you, who is ane old souldier under Christ's banner, be soe sad, you will discourage me, who am but a young stripling. You will make me think you are sorry to leave the world, and that you are affrayed least this visitation (for the pestilence raged then in London) take you to Christ, with whom you soe earnestly longed to be before !' Said she, ' Mr Archibald, litle reason have I to be unwilling to part with this world ; for I have had my oun tryalls in it.' Said I, ' Madam, you should knou this undoubted truth, that though God's children be fredd from sin's tyranny, yet during this mortall life, inbredd corruption soe dwells and remains, that our living Lord is fain, by afflictions, to exercise and humble his oun children, for purging away the drosse of corruption ; soe as their life is nothing but a wearisome pilgrimage. And yet they ought not to faint nor be discouraged for all this ; seing, in end, they shall find comfort. Noe man is crouned, unless he strive as he ought, and I trou you would not want the croun of glory, for all the hurt ye gett from the enimies ye strive with ; for, though ye had never soe many enemys and discontents in the world, yet one glimse of that glory will make you forgett all your greifes, as Paul sayes, Rom. viii. 18.' Said she, ' I have not only inbredd corruption to wrestle with, but also Satan's temptations ; which makes me desire to be dissolved ; and not, indeed, to be fredd from any crosse that can come to me here, but only to be fred of thir sinfull bands, and this corruptible burden, which presseth me down. Death is a mean to free me wholly from sin's slavery and bondage, and to bring me to the manifest gloriouse sight of God, and the immediat fruition of His face ; and, in this respect, I think death might be desired.'

" Said I, ' Madam, why are you soe casten down in your countenance, and where is your striving for Christ you had the last day ?' ' Alace,' said she, ' Mr Archibald, there is a great difference between markettdayes ! Then I had the sense of my Lord's love and presence, in some measure ; but he has left me, and is gone : Hou can I, then, not be discouraged, seing I want His presence, that only can comfort a poor soul ? Hou can I be content or rejoice till He return, in whoes presence is fullness of joy, and at his right hand pleasures for evermore ?' Said I,

‘Madam, as your Lord’s love has many comfortable propertys attributed to it, soe it is called a free, fresh, and matchless love ; and it’s a property of noe small comfort to you, that your Lord’s love is a constant love. Whom He once takes by the hand he never wholly shakes off again, though for a time he may drau a vail between him and us, to try our love to him. As ane affectionate mother hides herself from her child, to make him the more brouden on her, soe your Lord will come skipping over the mountains, and leaping over the hills ; nothing shall hinder him from you : Though your sins wer as hard as a rock, and as high as mountains, in the way, yet neither the height of the one nor the hardness of the other shall keep him from you : For he would as fain be at you as ye at him, and fainer, too. Take courage ! He that shall come will come, and will not tarry.’

“ Said she, ‘ A second thing that troubles me, I am deceived in my access to Christ ; for before Mary’s death, I begged her life, and I found such access and freedome in seeking it that I held it as granted—that He had granted my suit—but, seing the contrary folloues, have I not reason to be discouraged ? Being deceived of this freedome, it makes me to think I am but a hypocrite, and that the freedome I had at other times has been but false conceptions of joy.’ Then, presently apprehending her to be in trouble of mind, and not daring to answer till I had sought wisdom and strenth from my Lord, being consciouse of my own weakness, especially to queit such a storm as I sau was arising, ther being noe storm to the storm of a troubled mind, and noe storm requiring such wisdom to calm it ; I said, ‘ Madam, I see the dart that wounds you. It is [is it] not apprehended wrath and desertion ?’ ‘ Desertion,’ said she, ‘ is my wounding dart. Lord make you ane instrument to cure it !’ Said I, ‘ O unworthy, weak, and foolish instrument ; yet, if my Lord will give me his Spirit, then will I boldly adventure to be the instrument, for then I am sure both of wisdom and strenth. But seing it’s a hard thing to cure a troubled soul, and Satan opposeth it with all his might, and he would ay have you looking to sense, or else make you belive there is noe mercy for you ; and seing Satan’s policy is soe great, and none can rebuke these storms and waves, and say unto them, ‘ Peace,

and be still,' that a great calm may follow ; but our Lord Jesus, whom the sea and wind obey, let us humbly begg and earnestly crave his good Spirit of grace to come down upon us, to rebuke these winds, and calm these stormes, that he may say, 'It is I, be not affrayed.' Let us first pray joyntly, and then severally, as God shall help.' Then, after I had prayed, I desired her to pray, being bed-fast. Said she, 'I cannot, I dare not, pray ! Noe access can I gett to my Lord by prayer !' Said I, 'Madam, I heard you earnest at prayer this last night.' 'Noe,' said she, 'it was but silly, weak ejaculations.' Said I, 'If you cannot pray, pray that you may pray.' Put up some ejaculations for the Spirit of prayer, and thereafter pray ; and if, then, ye cannot pray, nor get access, yet these ejaculations will disappoint Satan ; for he desires noe better nor that ye should not put up one suit or ejaculation to Christ till the day of your death. He knowes prayer can overcome all things, yea, can overcome God. Exodus xxxii. 10 ; Isaiah xlv. 11. Now, that which can overcome God can overcome the Devil also. Give not, therefor, this advantage to Satan, but put up prayer often ; otherwise, if you bide long away, bewarr of fremedness\* and estrangments betwixt your Lord and you !'

"To her nixt trouble I answered thus : 'Madam, ye say ye are deceived in your access to God, and thereby you perceive ye are ane hypocrite, and that all your freedome has been but false conceptions of joy ! I will not speak a word more of comfort to you unless you put up this short petition, 'Lord, hold Satan off me, and give me not leave to doubt of Thy love, or to belive any thing that comes out of Satan's mouth, for he is but a lyar ;' ' which she said heartily. Said I, 'By questioning your access, you greatly dishonour God.' Said she, 'God forbid.' Said I, 'Ye raze the very foundation which Christ hath laid with his own hand, when ye call in question all his love-tokens, given to you in former times, which cannot but be a great dishonour to God : Secondly, Think not you are deceived in your access, because you cannot have yourself fully satisfied in having the same thing granted which ye sought

\* *Fremmitness*, a state of foreignness, distance, or alienation.

from God ; for sometimes Christ gives us not that which we seek ; and yet he hears our prayers by giving us a better thing, or by giving us patience to endure the want of the same thing. Thus Christ himself was dealt with, who desired the cup might depart from him, and yet it did not depart ; but he suffered, and drank it, and God gave him strength, and he was heard in that he feared. Ye see, then, God's dearest children may have access to God for sundry things, though they gett not their petitions granted ; and yet their access to God, and freedom in prayer, will be true access and freedom : Thirdly, In soe thinking ye are in the wrong to yourself, making yourself unfitt to pray or to doe any holy duty. Ye lay your heart open to manifold temptations ; soe that, if ye be holden out of heaven, you hold out yourself ; God will not hold you out. Therfor, in God's name, find fault with yourself, and say, ' Lord, this is mine infirmity and weakness ; pardon me, for Christ's sake : ' Fourthly, By soe thinking, you give advantage to the enemy, Satan, for, if once he perceive that ye take all to you that he sayes, ye may look for armyes of temptations, and multitudes of objections, as a shouer of arrowes to be sent out against you. If you resolve to have ane interest in comfort, ye must resolve you not to credit Satan, nor your own deceitfull heart ; but only belive God speaking to you in the promises of his word ; for the Devil is a creuell politick enemy, who (meeting with a sinner who feels not sin at all) flatters him with hopes that are false, and that all is weel enough ; that he will gett mercy, though he have noe right to it : But, meeting with a sinner that is troubled in conscience, and that feels sin, and sees God's wrath hanging over his head therefore, he to him tells a quite contrary tale—that there is noe hope for him ; the time of mercy is over ; God will not receive him ; his sin is unpardonable ; the day of grace is past ; it's vain to seek for mercy—that if it wer possible, he may drau him to, and droun him, in despair. If, therefore, Madam, you resolve to have ane interest in comfort, or get any good at this time, you most stope your ears against Satan, and belive nothing that he or your own false heart sayes. Conclude not thus : ' I have not interest in comfort, because I think I have none.' God's thoughts are not your thoughts.'

“Some dayes after, I, coming to her bedside in the morning, asked her what rest she had gote in body and mind? ‘Better,’ said she, ‘nor I am worthy of; but this night I have been troubled with fantasys, dreams, and temptations of that creuell one.’ Said I, ‘Madam, we must all confesse we deserve hell; but, as for ourselves, it matters not what we deserve; is there not perfection enough in our Lord Jesus? Build on that foundation, for we have room enough.’ ‘But,’ said she, ‘we must have instruments to build withall, or else we will come short in the work.’ Said I, ‘Christ, the Master-builder, will furnish us with store of such as are wanting to us, and necessary for us!’ After reading some passages of God’s word, I said, ‘Madam, what think you of these?’ Said she, ‘They are sweet to them to whom they belong; but they make rather against me!’ I, perceiving that she applyed the threatnings, and rejected the promises of mercy as not belonging to her, asked, Whither she doubted of her Lord’s pouer or love? She said, ‘Love is my doubt. O! for that love to come to me again! O! for a love-look!’ Said I, ‘Can you love or long for Christ, and he not love and long for you? Can your feckless\* love exceed his infinite love? I assure you, Christ will not be behind with you, he will give you two looks for one. Zacheus desired but a farr-off look of Christ, but Christ came and preached the Gospell to him and his house, Luke xix. 5, ‘Zacheus, come down, for to-day I must abide at thy house.’’ Said she, ‘Noe love for me; but terroure and wrath, my backslidings have been soe great and greivouse.’ Said I, ‘Compare your sins with this love. Ye knou that the stock of love is in Christ; see if any wise your sins be equalled to that love, that is infinite and surpassing the sins of all sinners, Rom. v. 19. If you be not pardoned, wyte† yourself; it is because you will not seek pardon. Rouze up, therefore, your fainting heart, and think you have to doe with ane infinitely mercifull Father and tender-hearted Lord, who desires not your ruin, but is ten thousand times more willing to give you pardon nor you are to crave or accept of it. Doe not, then, soe great

\* Feeble, powerless.

† Blame.

ane injury to God as to sett bounds and limites to His love and kindness ! What say you nou, Madam ?

“ ‘ I knou that,’ said she, ‘ but what is that to me ? None doe find but they that seek, none obtean but these that ask ; therfor, seing I can gett noe access to God by prayer, hou then shall I gett His love ?’ Said I, ‘ Madam, though you gett noe access, yet still be importunate, and importunity will move him, Luke xviii. 1—9. Though ye gett noe answer returned, yet weary not, but still threep\* kindness on him till the dauning of the day, as Jacob did, and surely ye shall gett the blissing ! If your soul be vexed with fears and doubts, confirm the matter with neu prayers ; and resolve, if ye be damned, to be damned praying, as ye have often said to me, and if ye must needs perish, perish with prayer in your mouth—and then ye shall not perish !’ Said she, ‘ Alace, you knou not my sores and doubts !’ Said I, ‘ I entreat you, let me knou them ; for, seing it hath pleased God to make me, and me only, ane instrument of comfort to you, hou can I give you comfort unless you lett me knou your greife ? Hou can I apply a plaister till you let me see the sore of your wound ?’ Said she, ‘ Seing it hath pleased God to call you, in his Providence, to me, I will communicate my many wounds to you, which I may doe with a doolfull heart.’ ‘ With all my heart,’ said I, ‘ and O ! if the Lord would give me that honnour, and make [me] that happy as to be the instrument but of a dram of comfort to you ! But let me tell you, Madam, that there is noe temptation soe foul and hideouse that doth seize on you, but what has befallen others of God’s children. Then, see David, and Manasse, their faults and fears ; and yet they are all pardoned !’ Said she, ‘ My case is another then theirs was.’ Said I, ‘ I pray you let me see any doubt or fear you have, but I can sheu you the like of it in God’s children ; and soe your case is not matchless.’ ‘ Alace,’ said she, ‘ since the time I thought myself called and converted, I have rushed again into greivouse sins, and fearfull thoughts, and that willingly and deliberately ; what then should I doe, seing I was a

\* Pertinaciously aver, affirm, or plead.

hypocrite, and not pardoned?' Sayes I, 'Madam, that is false, that he who sins after his conversion is a hypocrite, and not pardoned! This was David's case. Did he not fall into the same sort as ye have said?—and yet I hope ye will not say he was a hypocrite, and unpardoned! Have ye any more to say?' 'More!' said she, 'I will never be able to reacon up what I have to say more. Alwise, with sorrou, I say, that I have made long defection from the Covenant of grace, and have revolted and apostatized from God's wayes. I have run I knou not in hou many by-wayes, since I found some good working in my soul. After I had, with great forwardness, and for a considerable and good space of time, continoued walking in the paths of piety, I have again broken out, and continoued a long time in my wanderings from God, without any care of returning; therefore I think my case is desperate.'

"Said I, 'Madam, hath not the Lord promised to heal Israell's backslidings; and have not ye longed to return since your backsliding?' Said she, 'I have had some kind of longing, but not such as I would have had.' Said I, 'I see you would be at perfection; bewarr of that! Indeed, it's good to aim at noe less then perfection, but to seek it in your self, and if you get it not, to be casten down, bewarr of that! You have had some kind of longing to come home again from your wanderings; you have been like a wandering sheep bleating to be at the sheep-fold. Why, Christ sayes, 'I came to seek and to save that which is lost;' he will bring you home on his own shoulders, and rejoyce more in you than in all the rest that wer not lost, Luke xv. 4, 5. Assure yourself, likewise, that the promises made to backsliding Israell belong to you! Find ye ane aiking and relenting of heart for your apostacy? And are you longing to come home again? Are you willing to crave pardon for your former declinings?—Then, assure yourself ye did not wholly fall away, for Christ's light is a constant light; it never wholly goes out where once it is kindled. It's treu it has its own ebbings and flouings, but these will goe away again; for though it seem dead, yet ther is a litle kindling in it that will soon be blouen up again by the Spirit of God! Seing, then, the Lord is seeking and calling you to come home again, sitt not your call; for he will make you give ane answer, and to count for your



refusall ; and this soe terrible ane objection of backsliding, let the prophet Jeremiah satisfy you in it, for to Israell that had played the harlott with soe many lovers, (Jer. iii. 1,) the Lord sayes, v. 12-14, 'Return,' &c.\* And soe, whatever has been your apostacy, acknowledge it, and return ; here is a promise of acceptance !

" At another time, after some groanings in her sleep, she said, ' I have been troubled and mastered by my corruptions this night.' Said I, ' Complean to Jesus, your Captain, and tell him you cannot be quatt of your corruptions and Satan's temptations, and He will hold up a banner which will be a scarr-crou to the enemy !' She said, ' Hou can I ever look Jesus in the face, who has been soe loving to me, and I soe unthankfull to him, and such a backslider from him ? and yet, for all this, I have had noe sorrou, greife, nor repentance for my ingratitude and backsliding !' Said I, ' Consider what repentance is. It consists in sorrou for sin ; confession of it to God ; earnest calling on Him, in the name of Christ, for pardon ; and in a resolution to amend, in all time coming. Have ye performed these four ?' ' Noe, indeed,' said she. Said I, ' Have ye endeavoured to perform them ?' Said she, ' Indeed I have had ane endeavour ; but what's the matter of that ?' Said I, ' God forbidd that there wer noe matter of it, and that God accepted of nothing but the deed ! Assure yourself God accepts our endeavour, yea, our weakest endeavour. Remember ye not Mr David Dickson's saying, ' God accepts the will and endeavour for the very act itself?' Jer. xxx. 21 ; 1 Cor. viii. 12 : For though thou cannot say thou loves Christ, yet would thou fain love him ? Would thou fain have sorrou, grace, and a broken heart ? Christ accepts of that ; for love, sorrou, grace, and a broken heart for sin !' Said she, ' It's treu, indeed, that a small endeavour will be accepted if it be sincere and treu ; but hou shall I knou a treu

\* " Return, thou backsliding Israel, saith the Lord ; and I will not cause mine anger to fall upon you : for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord ; for I am married unto you : and I will take you one of a city, and two of a family, and I will bring you to Zion."

endeavour and desire from a false ?' Said I, 'Try the object of your desire, if it be Christ or not ; and the end of it, if it be Christ or not : For the end of a treu desire is Christ, and nothing will satisfy your desire but the enjoyment of Him. Give a hungry man never soe much gold, it will not satisfy if he gett not meat ; soe nothing will satisfy your desire if treu, but that which ye desired : And I am sure this holds treu in you ; for though ye should get all the world, it would not satisfy you, except you gett Christ.' Said she, 'I dare dot deny I have a desire after Christ, but it's not enough. I desire him not soe much, nor crave him soe earnestly, as I should !' Said I, 'Will ye never leave of these words 'enough,' and 'should ?' This savours of a perfection ye are seeking in your self. Only acknowledge your desire to Christ, and say, 'I cannot get desire enough to Thee ;' and soe He will give it to you. Ye have nothing as ye should. I pray you look over all God's book, and lett me see when did ever God say, 'He that performes not these deutys as he should shall not be accepted ?' I trou it's not to be found in all the Scripture ; but it's one of your own heart's false conceits, and a suggestion of that false enemy. Belive it not, but ask pardon of God for such a thought ; and pray Him to give you sincerity of desire, though you gett it not in the measure you should have it.'

"Said she, 'I cannot ask pardon earnestly and heartily ; nor can I pray in life and pouer ; what shall I doe then ?' Said I, 'Madam, I have heard your Ladyship say, that you desired Christ more than heaven and salvation itself : and I hope ere long to hear you say the same ! Tell me, treuly, Had you not rather have your sin pardoned, and your soul saved, nor to have your life prolonged at this time ; or to have great riches, and all the contentments of the world ?' Said she, 'That's nothing ! Who would not have the one rather then the other ?' Said I, 'Worldlings, as the Gadarens, had rather have their swine kept alive, than have Christ among them. They had rather want Christ, then part with a jot of their riches and pleasures ; and, therefore, they who desire the contrary desire sincerely.' 'But,' said she, 'I want the last part of repentance, the perfection of all. I doe not amend, but still slip into the same sins, and cannot leave them.' Said I, 'What be these sins you

cannot leave? Is it adultery, murder, blasphemy, &c.?' 'Noe,' said she, 'I may goe to hell, and be free of all these. But I find deadness, dullness, coldness in prayer, distraction, and forgetfulness in hearing, an unruly passion, and a number of such ills breaking out in me.' Said I, 'Does not God lovingly passe by such weaknesses in his children?' 'He knowes we are but dust,' Psal. ciii. 13, 14. If this wer a good argument, to prove a man's sins wer not pardoned, because he still finds corruption bullering \* up in him, then none in the world should have their sin pardoned! For, find me a man in the world that is not compleaning of his corruption; or at least has not cause to complean! 'The best men are born down and mastered with their corruption, for the exercise and tryall of their faith and patience, and some of the Canaanites (Judg. ii. 22, 23) wer left in the land to try the Israelits, whither they would keep the Lord's way or not. Away, then, with such an objection!—but belive your sin is pardoned, notwithstanding of remaining corruption. But if you will not belive, as long as you find such corruption in you, you will never belive you are pardoned as long as you live.' Said she, 'Doctor Janeson † at Neucastle said, 'The more grace the lesse corruption, the more corruption the lesse grace!''

"Said I, 'This is also treu, that the more grace a man have, the better it shall be tryed, and he shall be sure of the moe temptations. We must not conclude we have litle grace, because we have many temptations, but rather the contrary. Let us therfore try our strenth against temptations.' Said she, 'All grace is soe feeble and weak in me, that I cannot tell whither I have any or not.' Said I, 'Madam, you knou that a neu born man-child is a small thing, yet he is a reasonable creature, and (Gen. iv. 1) 'a man,' though he has not the exercise of reason to knou this. Nou, grace is as litle as reason in a neu-born babe: if, therefore, ye find your own weakness, and be litle in your own eyes, and if ye murn because your grace is soe litle, and would fain have it increased; and if you use the best means you can to make it grou, assure yourself you have grace.' Then crying out, she said, 'Away! away! speak not of any grace to me that I have, for I am graceless; I feel not

\* Boiling over, bubbling up.

† Probably Janson.

soe much as a dram of grace, but, alace, on the contrary, much ill stuffe !' Said I, ' I see ye are stricking on another string ; ye are going to sense and feeling with the matter. It may be, you have noe feeling at present ; but weel's me, I heard you say at such and such a Communion, that ye had great sense and feeling, and that you felt great joy in prayer. Is not this treu ? What say ye nou to the matter ?' Said she, ' I told you these feelings wer but false conceptions of joy.' Said I, ' It's noe matter you have noe feeling nou ; you will get it, if God will, ere long. David had as litle feeling as ye have nou, when he cryed out that his eyes failed in waiting for God's salvation. I say, then, that a person may have his sin pardoned, and yet feel noe comfort for the present. You must first belive, and then afterwards feel ; for sense will deceive, sometimes deceive in judging of collours and quantity, hou much more in spirituall things ! Belive first, then pray, and ye shall have feeling to your comfort.' Said she, ' I find myself weary of prayer, and ready to faint and give over.' Said I, ' Soe did David, Psal. lxix. 30. His eyes failed ; he was weary with crying, (Psal. lxix. 5, 13, 16, 18,) and yet cryed still ; soe doe ye.' Said she, ' I am not only void of sense and feeling, but I am, alace, also filled with wrathfull fears.' Said I, ' Soe was David, Psal. lxix. 2 : The watters were gone over his soul ; he was almost overwhelmed with temptations and fears of God's displeasure, as weel as ye. Soe the afflicted composer of the 77, 88, 102 Psalm. Doe your terroures drive you to God or from him ? If from him, then lett them doe soe noe more, and then you shall have comfort ; if they drive you to him, doe soe still, and you shall have delivery.'

" Some dayes afterward, I asked her hou she was ? Said she, ' Never in such a case ; for the more I would have Him, the more He goes from me ; it is very like to be ane utter desertion.' Then, not knowing what to say, I privatly put up my ejaculations to my Lord, that he would put in me what to say. Then, as his Spirit moved me, I said, ' Courage, courage, Madam ! Is it soe, you perceive a greater fremmedness\* betwixt Christ and you nor ever ye did ? Then, weel is you ; for ye will gett the thing you are seeking ! For [as] there is never greater darkness than

\* Alienation, distance, estrangement.

immediatly before the day break ; never a greater rage in the sea than immediatly before a calm ; soe there is never a greater distance, fremmedness, nor apparent absence, nor \* with some immediatly before the enjoyment of His presence. I hope to see a fair queit morning of joy, notwithstanding of this dark tempestuouse night of desertion.' Said she, ' That is but daffing † ye have spoken nou ; for this last night, I have been tempted to dispair and to put hand in myself, to blaspheme God and deny him, and doe other vile things.' Said I, ' That is all the better, and makes my former answer good—that the matter is come to such a height, that the delivery is the nearer ! But had you not greater striving and reluctancy, according as you had greater temptations ?' Said she, ' I was sniffing, ‡ and doing, alwise.' Said I, ' For your further satisfaction knou this, that though Satan may cast in most vile temptations into God's children's hearts ; yet, as long as ye reject and abhor them, they are not your sin, but your tryall ! Did not the Devil pursu Christ himself with thir same temptations to blasphemy ? (Math. iv. 3, 6, 9, 10.) And if He was tempted, may not any Christian be likewise tempted ? Doe ye not oppose these temptations by God's word ? Then, surely, § they are not your sin, unlesse ye yeild to them.' Said she, ' That is my case. I have yeilded to some of these vile thoughts.' Said I, ' Perhaps the multitude and violence of them did soe tyre and out-weary you, and put you out of breath, as it wer, that you had noe strenth to resist them. Ye wer soe forfoughten ¶ with them, that Satan made you belive ye did yeild. A valiant souldier, though overcome by number, yeilds not, Rom. vii. 23. But it is one thing to yeild to a temptation, and another thing to be soe out-wearyed and tyred with the temptation, that ye are not able to make any sensible resistance, as once ye did ; soe, that which ye call yeilding was not yeilding, but only inability, throu fainting, to make resistance. Wait still upon Christ, and ye shall at last gett victory ! For the more slouly comfort come in at first, the more surely it shall abound to you at last. Belive, and though you cannot say, ' the Lord hath pardoned me,' yet let hope comfort

\* Than.

† Sport, badinage, trifling.

‡ Making weak efforts or struggles.

§ Assuredly.

¶ Exhausted, over-fatigued with struggling.

and sustean you ; and say, 'I hope the Lord will pardon me,' and that hope will drau you to prayer, and set you at defyance with Satan and your oun corruption, and will make you highly esteem Christ ; and this will support you, and in end bring comfort ; which the Lord grant, for His Name's glory !'

"After this, she found herself in great extremity of pain and feaver ; and apprehending a lump, which she felt in her thigh, to be the plague, (for the pestilence was then at London,) she said, being tempted of Satan to that doubt, 'Is it possible, Mr Archibald, that a child of God can dye of the plague ?' Said I, 'God forbid that ever ye put such a thing to the question. Have ye not heard, both in Scotland and England, that God's dearest children have been smitten to death with this visitation ?' Said she, 'I never heard of any.' Said I, 'Woe betide that enimie, Satan, that will never let you alone, but putts ay such things in your head. He is but a liar. Tell me this, Madam, doe ye question that Mary M'Connell was a child of God, who nou rests with her Lord, who by this visitation of the pestilence took her to himself, in as great peace as in the gentlest sickness, whereof ye wer ane eye-witness ?' Said she, 'I must confesse she was a most dear child of God.' Said I, 'Say then to your self ye are but a liar, and to Satan, that caused you to lye, that he is a liar. But for your further satisfaction, it is concluded by Divines, that Hezekiah's desease, in Esai. xxxviii. 21, was the plague or pestilence. He had a boyle, whereto a lump of figgs was applyed, and soe was cured. When, also, God offered David his choice of three judgments, he wished for the pestilence or plague, rather than the sword or famine, 2 Sam. xxiv. 11, 12, 13, 14. And I think, David being ane elect man, and a child of God, would have been very loath to have made choice of that, which was only a visitation, laid only upon the wicked, and not on the godly also. Away, then, with that foul enimie, that has put this in your mouth and head, and question this noe more.'

"After a litle rest in sleep, she said, 'O ! what mercys have I gotte from God since I was born !' and soe she sheued me a litle book, wherein she had written a catalogue of mercys received, and of the particular acts of God's kindness in his providences to her. 'But,' said she, 'see

my hypocrisy ! Every one of these mercys are a dittay\* against me, and as soe many judges to condemn me, who has been such a backslider from my Lord, who has been soe loving and mercifull to me.' I replied, ' Weel is me, Madam, [that] I have seen this sight, which confirms all I have been speaking to you. Although you say these recorded mercys are judges to condemn you, yet, in God's name, I assure you, and God's Spirit will ere long assure you, they are as sentences proclaiming to the world, that there is sound work in your heart, and they are soe many judges absolving you from the false calumnies Satan layes in against you and charges you with ; for this dings doun† hypocrisy, and setts up its reality. Though a hypocrite goe farr on in outward formalities, yet it's more than he can doe, deeply to meditate on God's goodness, and Christ's love, and to registrate the tokens thereof in heart and book. Therefore, fear not, Madam, for God has made this last temptation (which Satan thought should have casten doun all) to be a mean to stope his mouth, soe as he has noe more to say, (and, indeed, it proved eventually her last temptation.) Nou, be earnest with God, in Christ, by prayer, to hold of Satan, and I shall be earnest with God for you, as he shall enable me : For, before it be long, the dool shall be hailed,‡ and the feild win,' (for I sau her spirituall exercise to be more calm, and her bodily weakness increasing.) And, accordingly, after I left her, she was observed to have the calmest rest that night of any since she took bed. Also she was marked, by waiters on her, to sing in her sleep.

" On the morrou, I said, ' Madam, ye have gotten calm rest, praised be your Lord. What did ye dream this night when ye smiled in your sleep ? ' ' Smile ! ' said she, ' hou could I but smile, when I saw my Lord drauing by§ the bed-courtain ? But he went swiftly away.' Then stirring, as she would rise up, she said, ' Where is my love gone ? For, seing I have gotte a blink of his fair and lovely face, I dou|| not want him, or else I will burst ! ' Said I, ' Wherefor gave he you a blink, but to chear you up till you gett more ? You say you dou not want him : He dou as

\* Indictment, accusation.

† Knocks down, overturns.

‡ A phrase taken from the game of golf, &c., meaning that the goal is reached or attained.

§ Aside.

|| Cannot.

little want you. He is within a cry, and noe crying he likes soe weel as prayer ; therefore cry aloud, and spare not ; for if you want Him, crying will get you a blink of Him, yea ten blinks, till you gett the full enjoyment of Him !' Then she desired me to leave her for two hours' space. I thought all was weel, when I perceived she soe much delighted in prayer, but fearing her weakness, throu her long sad, spirituall exercise, and heavy bodily sickness, I often came to the dore, and sau and hearkned her embracing herself as though she had been keeping something in her breast, and saying, ' Art thou nou come, sweet love ? Thou art welcome to this poor cottage, unworthy of such a guest. Foul, filthy, black bride am I, for such a fair Lord, even the King of glory ! Long have I sought thee, and dear has thou bought me ; and nou, seing we are mett, we shall never part again !' Then having withdrauen, and coming again after a great space, I sau her such a ravished creature with joy, and she soe ravished me with her sweet words, it was noe small comfort to me. I coming to her after the two hours, she said, ' Nou I see that all is not lost that is in danger ; and that God's children will have as many troubles as twice over ten horses will bear ; and yet they will bear them all, though they seem to be sunk under them. I see they who love Christ love him not for nought, but shall gett as good as they brought, yea ten thousand times better. I see that godliness is great gain, bringing great contentment ; though some in the world think they are yoaked to a bondage, when they are engaged to godlyness, and that they will never get leave to be merry again : But they are farr beguiled ; for there is more treu joy and peace under the godly's sad countenance, nor the wicked have in their greatest prosperity, Psal. cxviii. 15, and 4, 7. I see God never totally nor wholly casts off those whom he once takes by the hand, and who honestly indent\* with him ; and if he seems to cast them off, it's only in their own apprehension, and for the tryall of their grace, and only for a while ; and, in the meanwhile, His hand is under their head to support them, though they perceive it not at the time. God will have me to confesse to His glory, that the Divel and I wer both lyars,

\* Enter into indenture or covenant.



in beliving the freedome I had once in prayer wer but false conceptions of joy. These breathings in prayer wer not soe ; they wer treu joyes, and mercifull and comfortable blinks which came to me from a loving Lord. I confesse, to my oun shame, and God's glory, that Satan and I were both lyars, in thinking that God's children cannot dye of the plague !'

" The nixt day, I found myself mightily distempered with a lightness in my head, and a feaver in my body ; and coming to her, I said, ' Madam, I observe my Lord's goodness to you, that it has pleased Him to spare me, just till the time of your delivery. He has wrought strangely with a weak instrument, and a brittle reed. All the glory be to Him, and none to me ! Nou, what say you to me, I am not able to abide longer from my bed, my pain is soe great !' Said she, ' The Lord's blessing be on you, and double his Spirit on you, and increase his grace in you, and make me ane instrument of comfort to you, as ye have been to me !' After retiring a while, and refreshed with sleep, I said, ' Madam, seing we will not all meet again in this world, till we meet in the kingdome of heaven, tell me what you have to say, that I may communicate it to your freinds, if the Lord shall spare me.' Then she blessed them all, particularly her husband, children, brethren, and sisters. Said I, ' Blesse me also, before we sunder and part one from another.' Said she, ' The good will of Him that dwelt in the bush that burned, and [was] not consumed, be on him that was separated from his bretheren, even your dear parents, for my cause ! This is Jacob's blessing to Joseph,' Gen. xlix. 26 ; Deut. xxxiii. 16. Then she encouraged me, saying, ' I am fully confident the Lord will spare you to tell the world his love to us.' Then she spoke to God, ' Thou hast given Christ to me ; give me Hell if thou wilt, but Christ with it—the one thing I desire—for He and I shall never part again !' Said I, ' Madam, as long as we have tongues to speak, let us spend them in the praises of God ; and ye that has gotten Christ, tell me what he is like, that I may knou him when I see him.' Said she, ' John iv. 16, sheues that God is love. Whenever, then, ye find a love to Christ kindled in your bosome, hold on in that strain, for ye have the right scent of Christ !'

“ Said I, ‘ Tell me some things anent the love of Christ to you, that I may fall in love with him.’ Said she, ‘ The more I think of him, the more lovely he is. I am wounded with the darts of his love, and straitned hou to expresse it; and therefore I covet and long to be with him in heaven. Throu love, Christ came to be man, and dyed, and rose again, and purchased a kingdome for us. It’s a boundless, matchless love, a free and constant love. O! the height, breadth, deepth, lenth, and unmeasureableness of this love of Christ! Many a time, many a time we have run away from him, but his mercifull love would not let him part with us. When we wer lost he found us; when we had lyen long in our sins, his love raised us up again. I cannot get words to expresse this love. It passeth the heart of man to conceive, it is soe deep. Therfor, when my senses fail me, in dying, I desire you to sound the words in my ears, ‘ the love of Christ,’ that the very thinking on his love may chear me up at the last gasp!’ Said I, ‘ If it please God I be alive, and present, I shall doe it; but what think ye of eternall life, and the joyes ye are to gett in heaven?’ ‘ O!’ said she, ‘ it’s the only life—in respect of this life, which is but a living death—for it is a lively, everlasting, honourable, immortall, easy, happy, and comfortable life; in his presence is fulness of joy, and pleasures for evermore.’ Said I, ‘ Hou doe you like death?’ ‘ Very weel,’ said she; ‘ I think it a welcome guest—it will doe me the best turn that can be—it will take me to life eternall—it is a passage, to bring me to, and plunge me in, the ocean of love—it’s the mean to bring me to the fruition of God for ever, to enjoy his immediat presence for ever! Glory to God, who has sweetned my death and grave, by his own death and buriall, soe that I may say, ‘ O death, where is thy sting? O grave, where is thy victory?’ If I could win out of this house, I could be content to goe see my own grave made!’ Said I, ‘ Madam, what think you of the spirituall marriage between Christ and a soul?’ Said she, ‘ Noe soul can conceive the unspeakable love of the Bridegroom to his spouse, the Lamb’s wife, who shall be clothed with garments of salvation, compassed about with the robe of righteousness, and busked\* with jeeles and braceletts. She may rejoice for her

\* Dressed, bedecked.

Bridegroom's honour—a gloriouse Lord, and she a base worm! She may rejoice in His love, which found us when we wer lost; and cloathed us, when naked, with the garments of salvation; and washed us in His blood, when we were wallouing in our filthyness. She may rejoice for her Bridegroom's beauty; He is beautifull among and above all the sons of men; He is the only begotten of the Father; His face shines as the sun, His garments are white as snou. Must not, then, the joy of her marriage with Him be altogether incomprehensible?

“Soe she left off speaking; praying much of the night, in her heart, as on-lookers observed by the motion of her lipps, and the lifting up of her eyes. The nixt morning, I sau her dissolution approaching, her eyes being fixed heavenward, with a smiling countenance; and, as I promised, upon her desire, I sounded in her ears ‘the love of Christ!’ And she, with lifted up hands, fixed eyes, and smiling countenance, and panting heart after a fill of her Lord's love, peacably did step in to eternity—and soe was plunged, over head and ears, in these rivers of pleasures which shee did long look for, and shall nou enjoy for evermore!”

This I copyed from a paper written by Mr John Bradfort, Minister at Pittenweem. Hou he had it, I knou not; but at the close, he adds: “This pertinent, knowing, seriouse youth, Mr A. P. [Mr Archibald Porteous,] is fitt to deal with troubled souls! Here in thir papers is not the language of Ashdod but Canaan. I wish it were printed.”

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### ANALECTA.

[*March*, 1712.]—The end of the last moneth, the Bill for protecting these of the Episcopall Communion was passed. (*Vide* Free Thoughts on the Abjuration.) It is generally said, that the Court wer not for passing this Bill, unlesse the Treasurer had been oblidged to it by a de-

putation from the October Club ; assuring him, if not passed, they would give noe funds to him ; which was ane effectuell argument ! This Bill, for what I understand, is not satisfying to any party. The Oaths are choaking to most of the Prelatick party, and the Abjuration upon another accompt is very greivouse to the Established Ministry ; and certainly nothing can more heighten and ferment the humores a d disgust that is among people more then this Bill. What the Lord has to bring out of it I knou not ; but it's like to involve this poor land and Church in inextricable difficultys. It seems to some to be a direct breach of the Union. Certainly our doctrine, discipline, and worship, are directly weakened by it ; and ane oath imposed directly against the security said to be given in the Union Act against oaths, contrary to our establishment ; and it's a Tolleration upon quite other terms than the Dissenters in England have theirs, and does directly break the equality of the two Churches by the Union.

The party in Parliament this moneth goe very fast forward upon this Church. The Bill for the Yuil vacance\* was designed to have [come] in the 30 of January, but it's left out ; and the Bill for restoring of Patronages is coming in, of which more hereafter.

In the beginning of this moneth the Commission mett at Edinburgh, and made a second Adresse upon the Oath of Abjuration, the copy of which *vide alibi*. I hear, in the first draught be the Advocat, ther was a clause in the preamble anent the Tolleration or Protection Bill, wherein they expressed their hope the Queen would ease them of it ; but that was left out. It's said the Queen received the Adresse with a pleasant countenance, and signified that it being before the Parliament, it was not ordinary for her to interpose anent it. It is thought by some the Commission have gone too farr anent this Oath, in this Adresse, and prelimited the Church of Scotland in going throu all the branches of the Oath, except the as† [Assembly ?] and relation to the English Acts. It was moved in the Commission that ane Adresse against the Oath should

\* Christmas recess.

† So in MS. There is some omission here on the part of Mr Wodrow.

be made to both Houses, and a declaration of the same import that was made to [the] Queen inserted ; and if noe return were made, that, interpretatively, this would be their going into this sense ; but that was not gone into. It's said that the forms of the English Parliament will not allou them to alter any act made in that session of Parliament.

I hear the Episcopall Clergy are resolved to sit still, and doe nothing anent the Oath, till they see what we doe ; and, in the meantime, abundance may be gote down from England to sett up separate meetings, who have noe scruple at the Oaths.

Mr James Cuthbert is said to be the author of " The Counter-Queryes Queried."

The end of this last, and the beginning of this moneth, we have some accompts of a sickness in Fife, from some of the creu of a ship that came out before their quarrantine was performed ; but it seems the Lord has hitherto prevented it. It's, indeed, a wonder we are not visited with some heavy rodd.

The end of the last moneth, or this moneth, I think, there fell out a rable in the parish of Aucterarder, beyond Stirling, anent the buriall of a person there with the English Service. The common people, though not very Presbyterian in their principles, yet they reaoned the Service Popery, and could not away with it. When the corps came to the Church-yard, the weemen and country people began and made a great mutiny. The Lord Rollo, a Justice of the Peace, interposed, but to noe purpose. The Duke of Montrose's Baillay, Graham of Orchel, or such like name, was there ; and writes it was not Presbiterians, but the whole of the common people there, and they chased off the Liturgy-man, and they behoved to bury in their wonted manner. This is a *vidimus* of the inclinations of the people toward that Service, even on the borders of Perth and Angus !

The Scots Peers are all boughted \* again, except the Duke of Hamilton and another ; and five of them voted for the Tolleration act ; *vide*

\* Safely penned or inclosed in the fold ; in allusion to the *folding* of sheep in their pen or *bucht*.

Letters. They have rendered themselves cheap by their cariage, in going and coming upon every thing, almost ; and sticking by nothing that they doe.

The Commission mett at Edinburgh the close of this moneth, and had the affair of Patronages before them, and sent up a very pointed Adresse to the Queen ; wherein they represent the evils of this imposition, and hou farr contrary it is to the acts for security of this Church, and hou feu it will gratify, and hou many it will disoblidge. This, and the rest of the Adresses, are like to meet with the same interteanment the Adresses anent the Civil Constitution, in the time of the Union, mett with. They are read and laid by.

The Presbitry of Hamiltoun and Lanark (nou at peace again) send a commissioner to the Presbitry of Glasgou, the last week of this moneth, with a proposall for a Synodical Fast, and the instructing the commissioners from the Synod to the Assembly to give a testimony against the Oath of Abjuration, and the bill for Tolleration. That Presbitry waved it, and answered they would be at the Synod, and could say nothing till they mett there. Synodical Instructions to the Assembly are doubted by some hou farr proper, and seem not soe agreeable to the Presbyterian constitution. Commissioners are not direct[ed] from Synods to the Assembly, but from Presbiteries ; and it seems reasonable, Presbiteries be not prelimited by the Synod in their Instructions, more then in their choice of their members, and other things that are competent to them, in their Presbiteriall capacity.

The end of this moneth, ane old man, John Bankier, comes to me, pretends he is a hundred year old, and that he was twenty year bald, and lost all his teeth, and his sight, throu age ; and nou, he hath a beutiful white head of hair, and a long beard to his girdle, and that he is recovering his sight, and that his teeth are all grouen in again, and his foreteeth double. What truth is in his relation, I knou not, but I looked at his teeth, and they are all double, and very firm. The like I have not seen ; and it makes me incline to belive the other things he sayes,

especially since he hath some testimonialls of his good conversation and piety.

I hear from good hands, that Mr James Guthrie was troubled with a guest\* in his house for a considerable time ; and that he spent much time in prayer anent it, and called in severall Ministers and Christians to joyn with him in secret prayer ; after which he was freed of it.

Mr Patrick Simpson told me, that, when upon the Indulgence, he was invited by some of the heritors of Kilmacomb to goe there. He went to the Earl of Glencairn's house upon the Friday, and though he had a letter from him, yet he was in a great strait to preach there, as their Minister, without the call of the people. Upon the Saturday, he inclined to goe up to Douchall, and there, I think, he expected to meet with some of the Elders of the parish ; and rose early in the morning. Being dark, he went out of his room to call his servant, and missing a step of the stair, he fell and dislocate his knee or shoulder, and it was soe violently painfull for some minutes, that he was almost out of his senses. When he came to recover a litle, that word, John xiii. 7, "that which thou knouest not, thou shalt knou," came in his mind, with the greatest sweetness ever he felt. When he was thinking what might be the language of such a Providence, at such a juncture, this intirely quieted him, soe as he had noe more care upon his spirit. He was, after a litle, caryed up to his room, and could not stirr out of Finlaystoun for some dayes. To-morrou, being Sabbath, my Lord desired he might preach in his hall ; and he did soe, and the people came thither and heard him ; and upon hearing, the beginning of the nixt week, gave him a hearty invitation, joyntly with the heritors, to labour among them ; which he thinks he could not have had, (at least so soon,) if he had not gote that fall ; and preached that Sabbath in the Church. He remarks, he had the greatest liberty in preaching, and as much success the years he was indulged, there, that ever he had in his ministry.

\* A ghost or spirit.

I am informed by a Minister, who had it from Mr James Hay, who was in the North when Mr R. Langlands went there, that one day the said Mr Hay and Mr Langlands wer walking together in the feilds ; and Mr Hay, having been in the North his half year, except a moneth or thereabout, he fell a speaking about his going South. Mr Langlands was in perfect health, yet said, “ B. [Hay ?] you must not goe South till you bury me here !” This was stunning to Mr Hay ; and he asked him what was his ground to say soe ? Mr Langlands said, he was impressed with it, and belived it would be soe. And within a week or two he sickened and dyed.

*Aprile* [1,] 1712.—The 1st day of this moneth, the Synod mett att Air, where Mr Anderson preached a very neat and pointed sermon, and took Prelacy, Ceremonys, and Patronages, in task ; and declared very frankly against the Protection Bill. Mr W. Wright was chosen very unanimously as Moderator ; and upon Wensday, at a Sub-committy, a Fast was proposed, and generally gone into. A Testimony against the Tolleration and the Oath of Abjuration wer reasoned. In the fornoon, the Synod appointed a Committy to drau the act for the Fast, whereof I was one.—Eastwood affair with Gl. [Glasgow] came in ; and after reading of papers, there was much calm reasoning on both sides. There was as litle heat and reflections as ever I observed. I proposed that *non liquets* should be reaoned to be for my abiding where I am ; which the Synod went not into, but the Moderator declared they should be marked. After partys wer removed, there was some reasoning ; and I hear it ran much upon the present juncture, and the unfitness of vacating any places. The first vote was, Referr to the Assembly, or Decide ; and it caryed Decide, by eight or ten votes. Then when the second vote was stated, Transport or Not, there was but eight Transports, eighteen *Non liquets*, and the rest Nots ; upon which Glasgow appealed to the Assembly. At night ther wer some reasonings anent the Oath of Abjuration ; and Presbitrys wer desired to meet, and have their thoughts on it, and report in writing to-morrou. The act for the Fast was read ; and when it was read twice, Mr Hepburn moved the adding the Covenants to the enume-



ration of sins, which raised a debate, and some feu against the Fast craved a delay till to-morrou, and it was yeilded. To-morrou the Fast act was again read, and it was pressed hard that the particular enumeration of the evils, to which a dore was said to be opened, being in the words of the act of Parliament, would be constructed to be a flying in the face of the Government ; and it was moved that it might run, " a dore opned to corruptions in doctrine, worship, and discipline ;" but this was satisfying to none, almost. And it was answered, that the expressions wer soe soft, that the act was not named, and that it would look ill, and like jugling, not to condescend on the present causes of murning, and all these generalls wer before ; and in a circumstantial Fast, it was necessary to be particular in the causes. Houever, to smooth it, notwithstanding of the most solemn securitys to the contrary, was [they were ?] left out ; and the Fast, on the 24, was votted unanimously, only three or four goe ones.\* This Fast certainly includes a Testimony in it, and is a bold step at this day, and one of the briskest since the Revolution. It's like other Synods will follou the pattern. I wish it be not misrepresented, and the Government make not a handle of it, to marr the Assembly ; or to other purposes I name not.

This moneth the Patronage bill is before the Parliament, and passed Commons and the Lords. Accompts anent it, *vide Letters*. It's pretended that the grating of heretours, by popular calls, and Presbitrys their topping with Patrons, have been the occasion of this bill ; but it's plain enough, that both it and the Tolleration bill have come from the October Club, with a designe both to thwart the Church of Scotland, and to stirr up confusions and disgust at the Government, and pave the way for the Pretender. It's certainly a very impolitick bill, for it disgusts many moe than it has oblidged, and these persons that have most Patronages have been against it ; instance the Duke of Argyle, the Laird of Grant, and others. My Lord Dundonald was not at all active in this affair, and severall others are Non-jurors, and the Patronage falls into the hands of

\* So in MS.

the Queen. It is said that when the Lords added "Presbyterian" to the Commons' draught, it was opposed by some as being needless, since that was imported in "qualified." The Duke of Argyle said, that with respect to the Church of Scotland, nothing now behoved to be left implied and imported, after the treatment the Articles of the Union had mett with of late !

This moneth, we have evry week different accompts of our Commissioner to the Assembly. It's said that Annandale had it in his offer first, and that he used the freedome to tell the Queen, when she spoke to him anent it, that he would very willingly serve her Majesty in that capacity, but when he had the honnour to represent her Majesty last year, by her allowance, he had given such assurances to the Ministers of their absolute security as to their constitution, that he was ashamed to look them again in the face, considering what incroachments had since fallen out upon them. When he was thus off, the Duke of Athole had it nixt offered him, and declined it. It was nixt said that my Lord Rosse was to have it, but that took not. Then the talk was of the Earl of Eglintoun ; and last of the Earl of Dunmore. Houever, it seems, after all wer tryed, they came back upon the Duke of Athole, who at lenth condescended. He is the first Duke we have had since the Revolution, and long before. If he had not accepted of it, it's more than probable the Assembly had been adjurned beyond its day ; and it was weel that about ten dayes before, the Duke condescended upon the assurance of fifteen hundred pound. Houever, I wish the Assembly again be adjourned within a litle of the year, for if there be room left for adjournment to a day within the year, in lau, the Court may adjourn the Assembly ; but it's better as it is.

I am informed that Sir Thomas Hanmer, and severall others of the leading men of the Commons, did in secret declare themselves against Patronages, as what they judged unseasonable ; and yet went in with their party for them.

When the Ministers from Scotland, at London, presented their Bill or Petition to the Peers in Parliament assembled, without "the Lords Spirituall," to be heard by their Councill, it was granted. Houever, it

was called in question afterward by the Duke of Buckinghame, when lying upon the table ; and it was moved that the presenters should be taken into custody. The Lord Loudon withdrew it, as is said, and took upon him to present it again to "the Lords Spirituall and Temporall." When I enquired this at Mr C. he waved it, and said, "Whatever was done in this was not done in our name, but by another."

This moneth we have ane accompt of the division of the October Club, when severall Courtiers got in to it ; and, particularly, Mr St John, the Secretary, came in one day. Ther wer forty or moe of them resolved to sett up upon a neu foot, and to be intirely free from persons of places and pensions, and meet under the name of the March Club. They never called themselves before by October—that was the name given to them by the Whiggs—but The Meeting of Country Gentlemen. However, at the end of this moneth, or the beginning of May, they wer intirely outvoted by the Court and Whiggs in the Consolidating or Taked Bill, three hundred to eighty, and it's thought this will break them intirely. The Whiggs have all along joyned the Court in all matters of taxes and money, and they still keep close together, and it's said they are grouing stronger ; and severall of the discontented Tors are joyning in with them.

This moneth we have neu rumours of ane invasion, and joyned with it accompts of the Pretender's death. See Letters, beginning of May. We have certain accompts of Louiza's death, sister to the Pretender, and her death hath very considerably mortified the Jacobites. She was a strong and healthy woman, whereas her brother is but a silly weakly youth, as is said ; and they depended much upon her marriage with some of the Princes of the Blood in France.

The matter of the peace is at as great ane uncertainty as ever. *Vide* print and writt Letters. The French are upon delays, and refuse to give in their answers in write, and the talk of peace sometimes falls, and sometimes rises. The Pretender's taking the small-pox has certainly putt the concert about peace in some disorder. It's said he has been ill, and many belive he is dead ; but what is certain, time must deter-

mine. It's said the small and the remains of the great pox have mett, and are broke out in ane ulcer in his throat.

We have ane accompt of H. Cunningham of Blagan his brisk speech in the House of Commons, this moneth. Whither it was on the Patronages or the Taxes I doe not knou. He rose up and said, "Mr Speaker, I blesse God I was born in Scotland, and bred a Presbiterian." Upon which the House hissed him. After that was over, he began again, and said, "I was going to say, Mr Speaker, I blessed God," &c. as above; and they hissed again. After silence was commanded, he said, "Mr Speaker, there are two rules of this Honourable House I thought had been inviolable—the freedome and liberty of speech without interruption, and another against douelling!"—and laying his hand upon his sword, he said, "Mr Speaker, if the House thus break the one, I hope they will allou me to break the other." Upon that there was ane intire silence; and he spoke out what he had to say!

The end of this moneth the Advocate's paper upon the Oath was printed. I am informed that he was pleased to send up his papers to Mr Webster before they wer printed, which some are pleased to say hath taken off some of his edge against the Oath.

I hear the reluctance of the people in the old parish of Barnueel continoues very great against their being annexed to Neu Stair, Ochiltree, and Craigy; and that besides their attempt to burn the neu erected Kirk of Stair, which *vide supra*, they are nou resolving to rebuild the old Kirk of Barnueel, and have gathered a considerable contribution for that end; and severall gentlemen, some from one principle, some from another, doe encourage them in this, and they are like to through\* it.

The Fast the Synod appointed the 24 of this moneth hath made much noise; as, being a flying in the face of ane act of Parliament, ther wer letters write in to Edinburgh, and from thence to London, as if the Sy-

\* To complete or go through with it.

nod of Glasgow had all resolved against the Oath of Abjuration, and had made a direct declaration that the Union was broke; and many other storys of that nature, which had noe foundation. Houever, I hear the Magistrâtes of Irwine refused to come to Church that day. But that which makes a greater noise, the Ministers of Glasgow their not reading the Causes, and the act conteaning them, expressly appointed to be read by the Synod. I doe not hear they kepted one uniform way, nor agreed upon any thing in the room of the Synod's act. Some read a part of it, some did not read it at all, but put it in their own words. This step of theirs made the more noise that they all, except one, had both voted the act; and, when called to speak in the Synod, had reasoned for it; and at their own hand, and without any concert with their brethren about, nor with their Presbytery, for, as farr as I hear, did wave the reading of it, and materially put their brethren and the Synod in the wrong. I doe not know what wer their motives for this singular practise. Some say it was apprehended the D[uke] of M[ontrose] would not joyn in the Fast, in the terms of the Synod's act, and to gratify him, and bring him to joyn in the work, they altered it. Whither this be soe or not, they fell short of their designe, for though he was present the Sabbath before, and heard the intimation made in smooth enough terms, yet he did not see fitt to joyn in the work. And soe, generally, it fares with such as leave the way of duty to gain great persons; they doe not generally gain their point.

*May, 1712.*—The Assembly mett in the beginning of this moneth. For the accounts of it, *vide* Letters. I shall only here sett down some few remarks in the generall:

1st, This Assembly hath certainly been the most hazardouse of any since the Revolution. Fears anent it wer many and weel grounded, and I hope ther wer many prayers put up about it, and I am perswaded wer sensibly answered. We wer never soe stated. Sensible encroachments wer made by the late acts; and yet these acts wer alledged to be a force putt upon the Queen; and shee was the person we had to deal with, and not the Parliament that had passed the acts.

*2dly*, Ther was very litle publick bussiness of the ordinary sort ; transportations and the like. The Committy of Bills for some dayes wer almost idle ; people's eyes and thoughts wer upon the matters relative to the generall concerns of the Church ; and many other things wer waved.

*3dly*, The great difficulty seemed to be hou to gett a Testimony given against the Tolleration and Patronages, and yet in such a way as not to fly in the face of a standing lau, which the Commissioner could scarce sitt and hear impugned, without raising us. The medium fallen upon for this, was to approve what was done in the Commission, in the strongest terms ; and make it ane act and deed of the Assembly, and engrosse the Commission's representations, which wer certainly in as strong terms as could possibly be found. These being deeds done before the evils wer framed into laues, the Commissioner, it seems, found it safe enough for him to sitt and hear them approven ; and the approbation of them seemed to be a farr larger Testimony then could have been given by any separate act of the Assembly it self. It was thought by some that a larger Testimony might have been given anent Patronages, these not yet being passed into a lau ; but the Adresse anent them was all that was gotte done ; and there is a reference made to what the Commission wer to doe further.

Another great difficulty, *4thly*, was, What to doe anent the Oath of Abjuration. And to bring things to as good a bearing as to this as might be, a Conference, wherein none but members, Ministers, and Preachers, wer admitted, was appointed ; and the Conference was managed, the first day, with a great deal of order, and ran upon the reference to the English acts of Parliament. The nixt day it run upon some other scruples. Ther wer many scruples that wer not proposed, some anent the Union, and some anent the declaration of Rights of Princes, and taking Oaths to them before they took Oaths to us, that wer not tossed at all. At thir Conferences, there wer the greatest number of Ministers ever mett together in Scotland, for what I knou. Many that wer not members, especially some of the younger sort, did speak for the Oath ; and in the close of the Conference, there wer some heats and indecencys, and one or two took up sometime in disputing and defending as they wer pleased to

say what they had said. I suppose thir Conferences did make but very feu proselyts either to the one side or the other ; and they ended in a Com-mitty for harmony, and to consider what was fitt to be done. They mett severall dayes, and at lenth came to drau the act anent the Oath, and the two Adresses, which noe doubt will be in print with the acts. It was much moved by some, that Ministers should take a joynt way. This was found to be impracticable. A considerable part, and, if I mistake not, a half, if not three parts, seemed clear anent the taking of it. These thinking the matter lafull, and the call to it clear, could not state their sufferings upon it. Others, they judged the matter of the Oath ambigouse ; and some, directly and plainly sinfull ; and soe the call being never soe plain, and the penaltys never soe great, they could not goe in to it. It was urged by some, that for the peace of the Church, and the keeping the people from breaking, these that had clearness might delay their taking of the Oath, till some way wer fallen on, to save their bretheren. This was judged very unsafe ; for though it is not to be expected that all would be turned out immediatly, yet it's probable that Edinburgh, Glasgou, and the University touns, might be presently dis-planted, and the penaltys execute upon them, and Curats, &c., planted in their room by the Patrons ; and, gradually, the rest would turn out, and the Church would thus be perfectly ruined, and these bretheren that had clearness could have noe satisfaction to suffer themselves, and soe the Church broken, upon a matter in which they themselves wer clear, in point of deuty. Thus, noe way could be fallen upon but to aggree, as farr as they could, in the generalls, in the act of Assembly, and declare the scruples of the rest, and addresse the Queen anent these that had noe light, and appoint harmony and forbearance in matters wherein they differed ; it being morally impossible to be joynt in point of practise. The bretheren in the North seem to be in very hard circumstances if they take it not ; and these in the South to be in very great hazard if they doe take it ! And hou a midse\* can be struck is what I yet doe not see.

\* A middle course, a medium.

I remark, *5thly*, That thir contraversy and debates wer lenthened out soe, and much time consumed in them, soe that ther was litle or noe pains taken to give directions to Ministers and Judicatorys hou to cary under the occurrencys that have fallen out, with respect to the tolerated and the patrons ; which, in my opinion, was the proper work of ane Assembly mett at such a juncture as this is.

*6thly*, I observe, that at this juncture, our Ruling Elders were very usefull to us, especially the [Lord] Advocate, who seems to be preserved for such a time as this is. It was he that dreu the Representations of the Commission ; and it's he that dreu the acts and Addresses ; and his experience and heart concern for the ministry at this juncture, though he differ from many of them in the matter of the Oath, renders him singularly usefull. The President took likewise much pains, in conversation and converse, to clear Ministers ; and has still shouen himself very weel-natured, and much for harmony, though some of them consumed much time in long harrangues ; and, generally, they are all clear about the Oath, yet I must say they sheu much concerne and care for the generall good of the Church, as it appears to them ; and though I want not many fears, they may be very hazardouse when matters come to the choak, yet, in the mean while, they are very usefull.

*7thly*, At this Assembly there hath been many Conferences more, privatly, between the Commissioner and some of the leading Ministers in the Advocat's Room ; and, upon the other hand, among the scruplers, in very large meetings. I have been in some of them, and I hear pretty much said *pro* and *con* ; but, generally, I observe they run much to one side, and only consider the scruples, without the objections against them and answers. I find [they run] to such excursions in conversation, in these larger meetings, that I see litle good done, except it be some light in one another's sentiments gote. I think it wer much better to have smaller meetings, not exceeding eight or ten, and these corresponding one with another. In that case, things might be brought to some head or other ; but in large meetings of sixty or eighty, I see nothing done but talking a while, and noe more.

*8thly*, Houever, I reacon it a great mercy, that this Assembly hath



been carryed throu without a split and a breach ; that [though] all hath not been gote done that could have been wished, yet more has been gote throu than could weel have been expected, and that very harmoniously. I oun I see litle could have been done further, in the circumstances we are in. I more and more like the way we have fallen into of late, of doing all things in Committys, and leaving nothing to the publick meetings but only a vote, after matters are ripened, and brought as farr up as they will come. I am of opinion, that if persecution shall follou, as it perhaps may, upon these that have noe light anent the Oath, yet the Assembly's declaration, that we all agree in the main points which the Government reacon are all designed in the Oath, will very much vindicate them, and, I think, expose such as doe quarrell them as persecuters, merely for different light's sake, and refusing what they in their judgment reacon contrary to their principles, and against which they are secured by the very Articles of the Union.

As to my oun affair, which was before this Assembly, see the Letters. The M[agistrates] of Gl[asgow] wer soe unkind, as they would not tell whither they would insist or not, till they wer put to it upon their petition, for the privilege of the Commission ; and then they voluntarily fell from it. Upon which instruments wer taken. Considering all circumstances, I am glade they insisted not, for really I doubt much the Assembly might have inclined to setle Glasgou at such a juncture, and the souch\* of the House seemed to be for my transportation. But the matter lay here. The papers, as I am told, wer not extracted, and they had forgote to bring the process with them, and there was noe time then to gett it done. I adore the overuling hand of Providence the more in this affair, that has thus brought it to ane issue, and I have been keeped from doing any thing, or saying any thing harsh upon that place, for which I doe still bear a great regard.

When at the Assembly, I have the follouing accounts in conversation with Ministers and others.

\* Whisper, rumour.

Mr Elder, a neighboring Minister, and within a mile of the place where this was seen, tells me that in March last, about a mile from Penpont, the Laird of Wattersyde, a factor of the Duke of Queensberry's, from whom Mr Elder hath this accompt, and some scores, if not hundred, of people sau this apparition in the air one evening, about sunsett. There appeared to them, towards the sea, two large fleets of shippes, near a hundred upon evry side, and they mett together, and fairly engaged. They very clearly sau their masts, tackling, their gunns, and their firing one at another. They sau severall of them sunk ; and after a considerable time's engagement they sundered, and one part of them went to the West, and another toward the South. This, he tells me, his informer, a very sensible gentlman, was a witness to, and severall others, besides the common people, who all sau this most distinctly ; and it's hard to think they could be all under a *deceptio visus*. They sau the ships, men, and build of the ships, most distinctly and clearly.\*

He and severall Ministers in Dumfrice and Nidsdale and Esdale,† and therabout, tell me that this spring severall watters in that country wer observed of a suddain, in March, and about that time, to dry up. Some of them upon which boats went wer dried soe farr that the channels wer seen ; and continoued soe for ten, some twenty-four hours ; and then they returned to their old course again. This, they tell me, is generally and universally knouen, and noe body doubts of it, though it's hard to account for it.

Mr James Boyes [Boece] tells me, that at the same time, in March or Aprile last, in Kintyre, ther wer, one morning pretty early, great shootings of cannon heard. The people thought it had been thunder, and went out to see what sort of day it was like to be. All appeared clear, and noe thing like thunder ; and there wer severall very judicious people that sau at some distance from them, severall very great companys of souldiers marching with their collours flying and their drumms beating,

\* In this Collection there are various other examples of the *mirage*, which, in a superstitious age, was attributed to Divine revelation.

† Nithsdale and Eskdale.

which they heard very distinctly, and saw the men walking on the ground in very good order ; and yet there were no soldiers at all in that country, nor has been of a long time. They heard likewise a very great shooting of cannon ; and they were so distinct and terrible, that many of the beasts broke the harrow and came running home. Mr Boyes does not doubt of the truth of the relation, and has promised to send me a full account of it, attested as much as can be.

He tells me, likewise, that he believes the baxter,\* in Cambeltoun, did get mercy ; and all the circumstances are undoubtedly true ; and he has promised to send me an attested account of them.

Being in conversation with the Laird of Saltoun, he tells me that he had certain accounts of this passage at the time. When our Company for Caledonia, after all the opposition made by England, resolved to go on in their settlement at Darien, the Earl of Godolphine, and some about Court, as soon as they heard of the fleet's being to sail out of Clyde, sent over express to the nearest of the English Colonys, and ordered them to set up a standard with the English Arms upon the place where the Scots were to land, and to take possession of it prior to the Scots coming. And, accordingly, a person was sent over, and this they resolved after, as they should find occasion, improve as a prior right to the Scots possession.

He tells me, that about a fourteenth-night since, the end of Aprile, there was a mighty warm debate in the House of Commons anent the duty upon vellum. Mr Lounds, in preparing the Bill, brought in duty upon the base infoements in England, which, according to his calculation, was to come to about ten thousand pounds. In proportion to this, he brings in a tax upon all our papers in Scotland, (*vide* Votes ;) at his calculation it came to about six thousand pounds *per annum*. This was opposed in the House by our Scots Members, as being contrary to the proportion of taxes laid down in the Articles of the Union. However, it was carried [on] a second reading. On this the Scots Commoners meet, and when

\* Baker. See *Analecta*, *ante*.

they examine the deutys laid upon Scots papers and writts in proportion to the English, ten thousand pounds, at a modest calculation, they find it exceeds forty thousand [pounds.] This they represent in the Com-mity, but could not be heard, numbers still carryed it. They meet again by their alone, and it was proposed what to doe. Carnwath moved they might in every thing thwart [thwart] the Court. That was not soe much liked. Then he moved they should leave the House in a body, and protest the Union was broke. This Jeriswood said he could not doe, without the concurrence of his constituents. It was replied, he had done worse. The three party's Squadrone, who are but three Whiggs, and Octobrians, they generally resolved to stick by one another ; though severall wer against leaving the House upon the passing the Bill, yet, if the generality agreed, they will not separate. The generality agreed, and they sent two of their number to acquaint the Treasurer, and two to the Queen to acquaint them [her] they wer determined, if the House did goe one, to leave it ; and soe, by the influence of the Court, severall of the gravaminouse things wer dropped.

He tells me further, that he used to say to Sunderland, Wharton, and the leading Whiggs in England, that they wer the greatest fools imaginable in three things, and acted directly contrary to their interest : *1st*, In the settling of the Succession upon Hannover, he remarked, that the Lutherans, and still the nearer people goes to Popery, they are still the more for absolute government ; and soe much the more for a Tory interest. *2dly*, In promotting and violently pushing the Union with Scotland, which nou they are sensible is ane addition to the pouer of the Court, and makes the Prince by farr more absolute than before. And, *3dly*, In the affair of Sacheverel, when he was at London, and conversed them at that time, their pushing of his tryall was the most unpopular thing they could doe, and raised the cry of the " Danger of the Church ;" and propose nothing in the world to themselves by such a prosecution. Things wer openly vented upon the behalf of absolute government and non-resistance ; and the event has sadly verified all his thoughts as to this.

He came over with King William ; and, after Argyl's forfaulter was

repealed, the Duke of Hamiltoun, the Commissioner, postponed, I believe, upwards of a year the repealing the rest of the forfaulted gentlemen, Sesnock, Saltoun, and others. They put him, as most forward to speak, to Duke Hamiltoun. After many delayes, more than sufficient to warm my author, he goes in to the Duke one day, and told him many things, which, as he expressed, wer "very impertinent for him to say;" that he and the rest concerned could raise forty thousand men against the government, and desired him to tell King William from him, that he had not soe good a right to his croun as he had to his estate. The Duke answered him, in his rough way, "Devil take me if it be not treu!" This, he said, effectually calmed him, he had soe great a value for the King, and did not knou what [he] was under such ane expression, that he had not a word to answer.

He is very peremptory that the Pretender cannot live in probability to the 1st of August. He has been ill of the small-pox; and the remains of the other pox he had some time before mett with them, and are broke out in ane ulcer in his throat, and "he is but a sprigg of a body," as he expressed it.

I enquired at him if he had writt the History of the Union. He lamented that he had not kepted a daily account of their proceedings, and tells me he has writt nothing but his speeches, and it's impossible nou for him to doe any thing. He compleans extreamly of his memory. He sayes he writt evry thing he said in Parliament, and he was at ane incredible fatigue in mandating\* his speeches. He did it evry day as ever a school boy did his gramer, and directly repeated some of them ten or twenty times; and being uncertain what matters wer to come before them, he was oblidged somtimes to have six or ten speeches, upon distinct heads, in readiness at once.

He discoursed a while of a schem he had in his head anent the manner of licensing and setling of Ministers in this Church. He dislikes our present way of licensing Probationers; and sayes, a Presbytery, many of them are noe judges of a young man's fitness; and their tryalls

\* Getting his speeches by heart. Lat. *mandare*.

are but, and must be, very overly.\* One of their number recommends a youth, and all is taken upon his testimony. The way he proposes is to have six Professours of Divinity in evry University; and that none of them have above ten or twelve scholars. He sayes they can intimatly knou noe more. He would have these Professours, when young men have come to a competency of learning, to enquire into their temper, their humore, and their gifts, very narrowly, and license them. He would have a parish, when it falls vacant, to apply to the Presbitry, whom he reacons competent judges of the temper of the people in such a parish, and what sort of gifts and humor will suit them best. The Presbytery he would have applying to the Colledge, and laying before them what they knou concerning the place, and the Colledge to send one of their Probationers to preach among the people. If the people don't like him, they should send another; for he would have the people much satisfyed in their choice, and then lett the Presbytery goe [on] in their tryalls; and if they find him competent, as he has noe doubt, they will setle him.

The story of the Synod of Aberdeen their being clear about the Oath of Abjuration is thus represented by their members. They mett and held, not synodically, a conference. All seemed in conference pretty clear but seven or eight. These that wer inclinable to take it, if they found light in deu time, wrote up to the [Lord] Advocate for his advice what to doe, since the Justice Quarter-sessions of the Peace wer to sitt, I think, in the end of Aprile, or the beginning of May, and not again till the 6th of Agust, soe that they should be beyond the day. Upon which, one of their number wrote for advice to the Advocate, not from the Synod, but in his own name, what to doe in that case. This hath occasioned this report.

We hear some noise of a sermon at Hamiltoun by Mr R. W. upon that, "Who is blind but my servant?" just before he came in to the Assembly, wherein he seemed to point at Ministers' carriage anent the Oath.

The story of the apparition that Dr Pitcairn is ordinarily haunted with

\* Perfunctory, superficial.

(which I have hinted at before, I think) is generally belived at Edinburgh; and they tell me the name of the man that appears to him evry night is Lindsay, not Stevenson, as before.

The Ministers informs me (who wer at London) that the Adresse of the Commission against the Tolleration came too late to London; and though it was presented to the Queen, yet the Peers had passed it before it could be laid before them. I have not been able to gett a distinct accompt of the circumstances of the presenting the Representation anent Patronages. Mr C. and Mr B. waved answering questions anent it; only the first told me that whatever change was made in the title, it was not done in the name of the Church, and was the deed of particular persons. (*Vide* Letters this moneth.) It's talked that the Earl of Loudon did present it "to the Lords Spirituall and Temporall in Parliament assembled." Houever, it seems it will be found hard, after this, to present any Adresse to Parliament without that title, which I doubt our Judicatorys will not incline to give. It's said, that it's not the Bishops are displeased with our title "to the Peers in Parliament assembled," but the Nobility, who, though the Bishops be allowed to speak and sitt in Parliament, yet they will not allou them the title of "Peers."

Mr Steuart tells me, that he has it from very good hands, that about the latter end of King Charles' reigne, the Duke of Shomberg's son was sent over by the Protestants in France to deal with King Charles in their behalf, and represent their hazard to the King. He gave him a private audience, yet the Duke of York found ways to gett behind the hangings, and overheard all that was said. He wrote over to France the very words that that French Missionary made use of; and when he returned to France, he was seized and putt into the Bastile, or somewhere, and never more heard of.

He tells me that the old Duke of Brandenburg, when he first heard of the revocking the Edict of Nantes, he was putting on his boots going to the hunting, and he fell into a mighty warmth. The French Ambasadour was with him, and he called his master, in his presence, "*un coquine*," and other hard names.

The same person tells me that Grabe, who dyed last year, was born in Prussia, some where in Brandenburg's dominions: That when that Prince endeavoured to unite the Lutherans and Calvinists in his dominions, he called a considerable number of learned men of both sides, and erected them into a Society, and they mett at Franckfurt on the Odder. After much conference, the Duke began to find out that many of the zealous defenders of consubstantiation wer really turning Papists, and among the rest, Graab was mightily suspected to incline to Popery. Upon this, the Duke dissolved the Society, and they wer all scattered; and Grabe went up to Vienna, where he professed Popery. About the Revolution he came over to England, and was taken in to Oxford, where he remained till his death. This account he hath from one Scarlet, a German, who was at the time at Frankfurt, and was a learned and good man.

He tells me, likewise, that Dr Monroe, Principal at Edinburgh, and the great writer for the Episcopall Clergy at the Revolution, was once a professed Papist; and at Rome did actually for some time ride in the Pope's Life-guard. This, noe doubt, fitted him to be a zealous defender of Prelacy; that was the stirrup whereby his old master mounted his throne!

I hear, to my great surprize, that Dr Hamiltoun, the author of "The Private Christian's Witness," is turned in to the Church of England, and joyns nou in constant communion with them. When the Bill against Occasion all Conformity passed, this last winter, he was Physitian in Ordinary to the Queen; and upon his hearing of it, he went in to the Queen and told her, he could noe longer serve her Majesty, and was disabled by the act. She said, "It must not be soe, Doctor;" and spoke to the Bishop of London, and some others, to conferr with him. It seems, upon their cajolling conference, he was prevailed with to communicate with the Church of England kneeling; and when he came to be used with it, he declared he never kneu greater measures of communion with God than when communicating kneeling. Some say his expression was, he "never kneu what it was before." I confesse this af-



fectd me as much as any thing I ever mett with in this kind. I thought his books wer the most savoury, and laid down principles soe opposite to the Ceremonys and Lyturgy, and that dead and formall way ; and he had seemingly soe much solid and reall exercise of religion, if what he published wer his own case. That stunned me exceedingly, till I enquired at some Ministers that had been lately at London, and from them and others I hear that for severall years his reputation hath been very much lessned at London ; that he was looked upon as visionair and vain, and coming and going ; that when he published his " Private Christian's Testimony," he endeavoured within it, though for as much pains he seemed to take in it to conceal his being the author, to discover himself the author of it ; and gifted dozens of them to poor people, and allowed them to sell them, with pretty broad insinuations he was the author ; that at this time he was setting up and endeavouring to recommend himself to the Dissenters, and conversed with the Ministers, and made a mighty sheu of concern to get a name and reputation for religion ; that his two books are just a collection of what he had gathered up in conversation with and from the papers of Ministers and Christians he conversed with, and only putt together by him. Soe Providence orders matters to discover people, even in this side of time. What strange discoveries will the Last Day make !

Mr Haddo, at St Androues, tells me there are at St Androues severall of the outed clergy ; and one Strachan, who has the English Service. His congregation, it seems, was not very numerouse ; and, therefore, he came and joyned with Archdeacon Waddell, and when, upon the Toleration, Waddell began and prayed for the Queen and Hannover, they separated again, and set up a distinct meeting, with the English Service. Lately, he tells me, Forsyth was reading prayers ; I doe not [know] whither on trick or by oversight, he read the Petitions for Queen Ann and Sophia ; the most part of his hearers, in testimony of their not joyning, sate down in the time, and rose again when that was over. Severall of them came and compleaned heavily to him, and threatned to leave him. He answered, it was a mistake, and the book had led him to it.

He tells me that of late, for the securing the succession of Bishops in Scotland, the three remaining Bishops have consecrate three more, Archdeacon Waddell, and Strachan, and a third, but he does not think it is our Mr Fullartoun.

It is the Advocate's remark, that many Ministers' sons are not good men like their fathers ; because they too oft leave them to the education of their mothers, and are soe taken up with other things, that they too much neglect them themselves.

He further observes, that, generally, in cities, the poorer sort are very ignorant and wicked ; because they are citadelled out of the Church, contrary to the command and practise of Christ, who came to preach the Gospell to the poor.

I am told, from my Lord Fountainhall, that the story of the marriage of Robert the Second, in opposition to Buchanan's account of it, broke up about the bill of exclusion of the Duke of York. Buchanan's account was approven against his succeeding. And the Duke wrote down to Sir George M'Kenzie, and the Viscount of Tarbat, for their thoughts of it ; and they wer the first advancers of the story neu talked of ; and at that time it was thought it was a forged accompt against Buchanan, to strenthen the Duke of York.

I hear Mr James Fergison's warmth anent the Resolutions was much cooled by reading Durham upon Scandall. Mr Nisbet was very hote upon the Protesters' side.

Sir James Hall's turning a buriall place of the Earl of Hume, which he had purchased, and where his Lady and many of that family [were buried,] to a stable for his horses, has made a great noise. Houever, he was very stiffe upon it, and will hear no reasoning anent this ; and because the Minister sheued some dislike at this unnaturall thing, he is very uneasy to him, and in these bounds.

I hear the Advocate remark, that after a very long tract of eminent religion, especially among persons of rank, a perfect deluge of wickedness and immorality came in in a suddain, just before the Rescinding of Presbitry ; and it's scarce credible, what hights wer come to about Edin-

burgh, and throu the land, in wickedness. I pray God our wickedness, at this day, be not a presage of the like.

The Advocate tells me, that when Midltoun went up to Court after the Parliament, the King, who had a particular hatred at Mr Patrick Gillespy, asked at him, what was come of him? Midltoun answered, they wer oblidged to spare him. The King answered, If I had knouen you would have spared Gillespy, I should have spared Mr James Guthery, who was the better man.

It is said that Midltoun and Glencairn, at that time, wer soe sure, as they thought, of their will, that they had meetings and minutes betwixt them of ane equall division of the Marques of Argyle's estate among them.

This moneth, Mr M'Bride is forced for the third time to leave Ireland, for his not taking the Abjuration Oath; and he comes very opportunely to Glasgow just about the time when my bussiness is dropped; but his continoued unclearness anent the Oath, perhaps, will not render him altogether soe acceptable there, as in other circumstances he might be.

The end of this moneth, I hear Mr W[ebste]r does preach against the Oath. *Vide* Letters. This is the first account we hear of publick preaching anent that matter since the Assembly. I suspect it may not be the last; especially that nou it's said that the presse is barricadoed soe, that ther will not be access there to vindicate the aspersion laid upon these that have noe clearness anent it.

[*May 27.*].—Upon the twenty-seventh of this moneth, worthy Mr James M'Douall, Minister of the Merns, dyed, of a feaver and apostume\* in his breast. He was a plain, honest, painfull, Gospell Minister. He dyed in much clearness as to his interest, and is happily delivered from thir smittle† and difficult times. He has been in Ireland since our Synod, at Air, and only preached one Sabbath since he came home. His texts wer very remarkable; and both his ordinary. In the fornoon he preached upon John xvi. 22, 23, "Your joy shall noe man take from

\* A hollow tumour or abscess, filled with purulent matter.

† Infectious, contagious.

you ; and in that day you shall ask nothing." And in the afternoon, in his course of Catecheticall doctrine, he was come to belivers being openly acknowledged and acquitted, and his text was, " It's souen in dishonour, and raised in glory."\* Considering the state of his family, and the unworthy treatment he mett with [from] some of his people, and their reproaches, both the first and the second text are very observable. In winter, when the Presbytery met at Merns, for visiting that parish, there was a mighty impertinency among some of his people ; and one, it's said, of purpose drunk upon by some other, said to the Presbytery, " He sought the fleech,† and not the flock !" He was much sadned by this treatment ; and said to me, that day, he apprehended his work was at ane end among that people. I laboured to support him, and litle suspected his work among them was soe near ane end.

That same day, or the nixt, Mr Daniel M'Gilchrist, a preacher in thir bounds, a young strong man, dyed in twenty or twenty-four hours of a pleurisy. The Lord prepare us for what is before us !

Ther are very many sad things at this time. I hear not only of Mrs Campbell, who was in a distemper, and recovered very weel for severall weeks, and was, they say, ane eminent Christian ; and yet was permitted to dispatch herself with a bridle, when her husband was at the Synod ; but of two other Ministers' wives that are distempered and distracted.

[*June*, 1712.]—The beginning of this moneth, we hear of Mr Henry Duncan's death, Minister in the Presbytery of Lanerk. I observe, generally, that Ministers severall of them dye together about a time.

In the beginning of this moneth, the Queen layes before the Parliament the long expect articles of peace in her speech. See the prints. The medium fallen about Spain is King Philip his renouncing of France, and its being secured to Berry, and after him to the Duke of Orleance, who, it's said, will be upon the place, and be in case to form a party in France,

\* 1 Cor. xv. 43.

† Fleece.

in case that King Philip should offer to unite the Crowns. The articles are generally disatisfying.

About the midle of this moneth, we have an account of the Bill proposed by the Earl of Eglington for the prolonging the time for taking the Abjuration till November 1. It's noe doubt done to gratify the Episcopal Clergy, who are generally unwilling to take the Oath, and it's thought that when the Parliament sitts down again, the time will be prolonged, and soe these gentlmen will enjoy the benefite of the Tolleration act without the Oathes. It's not gratitude in them, I think, to refuse Oaths to a Government that are soe very kind to them. Houever, these that are unclear anent the Oath will look upon ill as good a first ;\* and it may be, some that are clear will wish they had not opened soe farr as they have done in its defence.

In the Queen's speech anent the peace, the expression is thought very strange, "the person who pretends to disturb the Protestant Succession."†—If he only pretend to it, if by his profession of Popery this disturbance is made, that may soon be helped. Some observe a room for him in the account of Sicily in that speech, and talk that he is to be made King of Sicily ; and when a crowned head, the Bill of Attainder is to be repealed, and what follous is plain enough.

I am weel informed that Sir George Lochart, who was a relation of Mr John Oliphant's, in conversation with Mr Oliphant, fell upon the Text ; and when Mr Oliphant posed him, hou [he] could take it ? he said, " Very weell." " Have you, indeed," sayes Mr Oliphant, " considered ?" " Not, indeed," said the other, " for if I had considered it, I had never have taken it !"

I begin to fear a sad and heavy corruption of doctrine in this Church, if mercy prevent it not ; for there seems to be a generall inclination to noveltys in doctrine among many of our young scholars, and I wish our Universitys wer intirely free of it ! Mr Robert Rouan tells me, that some

\* So in MS

† The Pretender.

students in his country acquainted him with severall tenets they had been taught; and he, in his Presbytery, talked of them. The noise broke out, and from some in Dumfrice, Mr Simson was acquainted with them. Whereupon he was challanged by the correspondent at Glasgow, in Mr Simson's name, and gote a letter, wherein he was accused of slander. He wrote back what he had heard, and desired to knou if such things wer treu?—and severall letters wer exchanged last winter and this spring. The things singular are, “ *Ratio humana est principium fidei* :” “ *Non datur fœdus operum* :” That “ *Non esset propagatio humani generis, suposito lapsu, nisi opus redemptionis intervenisset* :” “ *Non datur in actionibus vitiosi concursus physica* :” That “ Feu are not saved ;” and the places in the Scripture that point this way are only to be understood of the hearers of the Gospell: That “ All infants are saved that dye before they committ actuall sin :” That “ Adam is not a head of Representation, but a natural head, and soe there is no propagation of originall sin, strictly, but a forfeiture of posterity in the natural parent :” That “ Christ is not to be loved for himself, but for his benefites only.” Many of these he has ouned in his Letters; and his scholars doe oun he teaches them.

About the beginning of this moneth, a litle before our Synod, the 17th day, I find addresses propagating up and down the country; there is one from the Societys in Kilbride, Cambuslang, Carmonock, Gorbells, and Govan, in correspondence. One from the Praying Societys in Glasgow, James Aird is at it; another there from Rugland.\* Thir two last are very plain, in declaring the Oath of Abjuration contrary to our knouen principles, and Presbyterian Government; and desire the Synod to consider the hazard some may be in of separating from the ministry and ordinances, in case it be taken. There is another from Lesmahagou, that declares they give this their testimony, that they may not be obliged to separate, and another from Duglasse, and another from some other parish in Lanerk.

\* Rutherglen.

[*June 17.*].—The Synod mett at Glasgow the 17th of this moneth, where we had ane excellent sermon, 1 Tim. vi. 20. He remarked, that the ministry was a deed of trust, and a trust for the dead, and of Christ's Testament. He remarked, that the charge was committed to Presbiters or Bishops, and that the Syriak, ane translation by all ouned the eldest, have but one word to expresse both. That the choice of Ministers and the conveyance of pour to them was committed by Christ to the Church in ordinary, to be handed down by Ministers, and in extraordinary cases by Christian people. He cast Popish ordinations, as void and null, upon the supposition of idolatry and errour; that they wer excommunicate actually by Christ's lau, and had noe more pour to convey ane office than laymen, yea lesse than mere laymen; that Popish Church-officers, who fell in with the Reformation, gote orders by their being chosen by the people, and adopted by them. He advanced the pouer of the Christian people very far in all matters of government, and bottomed Ruling Elders upon Acts xv. He fell very foul upon Patronages, and insisted much upon the Love-feasts, its being brought in early without ane expresse warrant, and being of apostolick antiquity, and yet being the inlet to terrible corruptions as to the Sacraments. He laid down the argument from matter of fact, as that by which all Revelation might be proven. That the accomplishment of Propheys were sure arguments for the doctrine of particular decrees; the history of the Gospell, and the matter of fact of Christ's baptisme, &c. proves the Trinity. He concluded his advices to the people with the xiv. chap. of the Romans, which he recommended to the people at this juncture, for their not condemning persons that differed from them in indifferent things, and as a rule to bewarr of offending their brethren, and making offence from things that might be abstained from to be sinfull.

Mr John Scott was chosen Moderator. The first dyet in the afternoon was proposed the addresses from the places above, which were read in the Synod, and some difficultys anent the Oath proposed for to-morrou's conference.

To-morrou, June 18, there wer three or four hours conference with much calmness upon the Oath. There wer many things spoken of

which wer not hinted at [in] the Assembly. The members spoke shorter and closser. The bussiness of the unsubscribed Letter to Mr Carstairs was handled, (*vide* extract of it,) and we had ane extract from the Registers laid before us ; but it appeared to some, as it did not relate unto the oath which is imposed upon us, and the clause of “the Oath-originall,” as it’s called, is not in our Oath ; I add, that though it wer treu, yet it’s not a deed of the Legislature, but of the Commons, and soe can satisfy nobody ; and even of them, it’s not possible to fix a sense upon any thing they have done, for it’s plain there was a clause added for security of Dissenters in the Oath, as weel as the Church of England ; and the upright Dissenters might vote against the addition, because of the security of the Church ; the high Torys might vote against it, because of the security it gave to the Dissenters ; soe noe *vidimus* can be taken from it. It was advanced, that we could not swear principles and matters of the understanding, but only actions and things relative to the will. It was likewise said, the fundamental contract of the Union nou being broken by the counteracting severall of the Articles of it, it seemed hard to swear to a Government that wer carying soe and soe to us ; it was alledged contrary to the Claim of Right to swear, and contrary to our former Oath of allegiance ; and many other things that wer urged in the conferences at the Assembly, *vide* Letters. After the reasonings, a Committy was appointed to consider ane Overture. Upon the whole, that which was agreed to was ane Overture appointing all Ministers to fall in with the Assembly’s act, and recommending to Ministers to strengthen one another’s hands in the work of the Gospell, and to intimate to their people that different practises upon this affair wer not sufficient grounds of separation. This was all the notice that was thought fitt to be taken of the forsaid Addresses. Much was said in private upon them, as tending to schism and division, and beyond their sphere, but nothing done in publick.

The Synod appointed a Letter to be writt to the Earl of Loudon, thanking him for his care anent this Church, and recommending it to Presbitrys to thank the Commoners in their bounds for their appearances for this Church, in the matter of Tolleration and Patronages.



These two heads wer conferred upon ; and it was alledged we could make noe addresse, because it was a common concern ; and a testimony could scarce be given, as long as we had any hopes of retrieving matters by addressing.

[*June 10.*].—On the 10th of this moneth, the birth-day of the Pretender, I hear ther has been great outrages at Edinburgh by his freinds. His health was drunk early in the morning in the Parliament Closse ; and at night, when the magistrates wer going throu the streets to keep the peace, severalls wer taken up in disguise, and the King's health was drunk out at severall windoues, and the glasses throuen over the windou when the magistrates passed by, and many windous wer illuminated. At Leith ther was a standart set up upon the peer, with a thistle, and "*Nemo me impune lacessit*," and J. R. VIII. ; and beneath, "Noe Abjuration." This stood a great part of the day. This is very odd and open appearances.

Mr Robert Rouan, [Minister of Penningham,] gives me ane account of what folloues. He had ane account of what folloues from Mr Thomas Warner, Minister at Balmaclelland. The said Mr Warner, and Mr John Welch of Irongray, about the 1664, when outed, on the matter, took a journey up and doun the country, and visited Ministers and others. Among others, they came to Mr Robert Blair, then confined to Aberlady. After some discourse of the sad times, Mr Blair fell to encourage them under the sad prospect they had, and said, "You are but young men, and the Lord will gloriously revive his work, nou buried ! I am ane old man, and it will be much if I see it ; but," taking Mr Warner by the hand, he said, "but you shall see it !" And Mr Warner has seen it, indeed, and been Minister of his Church of B[almaclelland] since the Revolution. Afterwards, when Mr Cameron began to preach against Mr Welch, and the people left him, he was much discouraged, and, meeting with Mr Warner, he said, "I see I can be noe longer usefull ; the Gospell is neglected, and I will leave this nation." Mr Warner endeavoured to support him, and particularly mentioned what Mr Blair

had said to them. "That is treu," said Mr Welch, "Mr Blair said soe to you, and I hope it shall hold ; but he said not it to me !" And accordingly he left the country, and went up to London, and dyed.

The same person tells me he hath this accompt from severall persons in his parish, his Elders, who were present ; and it's of undoubted truth. Mr John Welsh of Irongray was preaching at Myretoun, in Penningham, where my author is Minister, he thinks it was some years, or the year, before Bothwell Bridge. The people mett at the place appointed, about ten of the clock. It was after one before Mr Welsh came out to them. He was all alone in his chamber, and noe access to him. At lenth when he came out, he prefaced, as he used to doe, and said, he kneu they had waited long, and believed they might be wearyed ; but he had been with a freind whom he could not sooner part with, and he had gotten a peice of very good neuse from him ; and that was, that though the Church of Scotland was under a very dark cloud, and might be soe for a while, yet ane outgate would come, and the Lord would pull a feather out of the Pope's wing, to bring it about with. At night he went home with the Lady Castlsteuart. She asked him, what freind it was that told him his neuse ? He answered, He was a freind he could depend upon, and had never yet failed him.

He tells me, further, he has this account from severall persons, yet alive, who wer present. A litle before Mr Welsh went to England, he was hiding in the parish of Twinam, and had been two or three dayes in a countryman's house, and had been very weel enterteaned. At parting he took his leave of the man, and thanked him for his good enter-teanment, and wished he might be rewarded for it, but assured him it was his fear that, before that day two years, he would be soe farr left as to swear that he never sau Mr John Welsh ! Doubtless the man was ready to say, "Is thy servant a dog, that I should doe soe and soe ?" Yet the thing was fulfilled. The persecution greu very hote, and the man was rich, and [was] summoned a while after, before some of their Courts, and swear (swore) he had never seen Mr Welsh !

Mr Michael Bruce was much in that country of Galloway. My in-

former tells me two of his Elders wer very intimate with him, and many of the honest people give him undoubted accounts of what folloues. One day Michael Magtagget, [MacTaggart,] one of his Elders, was with him about the end of King Charles' reigne, and when he asked him about the times, he said, "I see a Bleu Bore in the West, and I see truth will keep the croun of the causey!" When the Duke of York came to the throne, Michael asked Mr Bruce, "Will this man reigne as long as his brother?" "Noe, noe," said Mr Bruce, "not the fourth part of his time!"

Mr Bruce preached some years after the Revolution in Anworth; and at this time severall of my informer's parishioners heard him, from whom he has the account. That day Killiecrankie was fought Mr Bruce preached in Anworth; and in his preface, before his prayer, according to his usuall way of homely expressing himself, he began to this purpose: "Some of you will say, 'What neuse, Minister, what neuse, about Clavers,\* who has done soe much mischeife in this country?' That man settis up to be a young Montrose, but as the Lord liveth, he shall be cutt short this day!" And that day he was slain. "You will be speering† neuse about the poor Church of Ireland. I assure you Christ will take possession of Ireland, and that not of a wee nook‡ of it in the North parts, as formerly, but Christ will have Ireland from sea to sea! You will spear, 'What will become of the King of France; will he winn all?' I'll tell you, he may be continoued a while for a scourge, but, as the Lord liveth, he shall not win off the world till he be made ane example to all the clay-kings upon the earth!" The first is accomplished; the second, in part; and I pray God the third may come to passe in its time.

He tells me, further, he hath this account from Mr Heu Walker, Minister at . . . , who is maryed upon a relation of Shirgartoun's, very near, and he assures him it's undoubted and certain. Shirgartoun, Mr Thomas Forrester, and one John Knox, "Kippen John," wer intimate freinds and fellow sufferers, and frequently upon their hiding together. One time, about a fourteenth-night before King Charles the Second's

\* Graham of Claverhouse.

† Anxiously inquiring.

‡ A small nook or corner of it.

death, they wer all three in the house of Shirgartoun. John Knox was ane eminent Christian, and singular for prayer. One morning he was very long in his bed, and Mr Foster and Shirgartoun sent up to him frequently to gett up, but by noe means he would rise till near ten or eleven in the forenoon. Mr Foster sent him a message, according to his pleasant way, from Gen. i. 28, and alledged he was in a knouen breach of a positive deuty. He at lenth came down, and when posed what kept him soe long? He answered, He had been very bussy that morning. They asked about what? He answered, He had been scourging King Charles, and had gote him laid in his grave, and he should never more doe them hurt; and about a fourteenth-night after, or lesse, they gote the neuse of his death.

I am weel informed of three honest people, in the bounds of the Presbytery of Air, that wer upon their hiding in the late times of persecution, and had a cave where they lodged together. They resolved, one morning, they would come down from their cave and goe to one of their houses about a mile or some litle way from their hole; and all aggree to goe, since they heard of noe souldiers therabout. When they are just ready to goe, a heavyness suddainly seased one of them. This was about six or seven in the morning. He tells them he behoved to have a sleep, and was willing they should goe down and leave him there a while, but they would not part. The man lyes down and sleeps till about ten, and then he was evry way fresh; and they come all three to ane of their houses, and when they come in, they gett notice that there had been a party of souldiers lodged in that house all night, and they wer nou gone about ane hour hence; and if they had come down when they designed, they had been infallibly taken.

I have it from people that live near Bellou-path, that when the souldiers wer drauing near that path, where Mr David Houstoun was taken from them, within a very litle of it, knouing nothing of the rescouers, there came a pyet and sat down upon the standart or collours, and the ensigne that had it said, "What means this in our march? Certainly

ther is some evil before us. The prisoner will be taken from us, and some of us killed, and it may be I !” And soe he was killed. This I have from people to whom the rest of the souldiers related it at the time.

They tell me Mr William Guthrie, when at the Colledge, or a student of Divinity, dreamed that he was in the West of Scotland ; and went into a house beside a neu Kirk, and the impression remained very fresh upon his mind ; and the first time he came to Finniwick, the idea fresh, and he could observe noe difference between what he had dreamed and what he sau.

I am told Mr John Wilson in Larges, at first, when at Dublin, I think, used himself to keep exactly in his sermons by his papers, without the least variation. This he continued for severall years. He at lenth found this uneasy to him, and gradually brought himself from this method, this way. He wrote and mandated\* closely as much as he thought would bring him to near the end of what time he designed ; and then wrote down some feu moe heads, without enlargments ; and at the close, as he had time, repeated them, and enlarged a litle on them, as his time allowed ; and enlarged this litle and litle, by degrees, till, in some years, he gradually brought himself to write nothing but the heads, and to enlarge upon all, as he found occasion.

I am informed that the good order in the family of Pollock, their good servants, and regular and unaffected family-worship, hath been the occasion of the first good to severall gentlemen. Mr Robert Muir informs me that the Laird of Camnethan told him, when taken a prisoner, and confined to Sir George Maxwell’s house, by the good order there, had convictions raised, and turned serious ; and soe young Calderwood declared the same on his death-bed.

Mr Rowan informs me that Earlstoun is under a very ill fame ; and his adultry, when it broke up, sate all the citations of the Presbytery. They are gone on to the pronouncing of the higher excommunication upon him ; but they find the intimation of it will not be for edification,

\* Got by heart. Lat. *mandare*.

and people will still converse with him, doe as they will ; and soe the sentence is not pronounced. That about two years since, he went to Mr M'Millan's congregation, and voluntarily, without being desired, gave his oath before the people, in the most direct terms. Mr M'Millan, whither by concert, as some think, or otherwise, retired, and declared he would not be witness to it. He keeps one Dr Carruthers in his family, who is excommunicate for obstinacy, under uncleanness, by the Synod of Dumfreice, and makes use of him as his Chaplain, and his greatest intimate, which gives great offence.

I am weel informed from Mr William Wardrop, that in the times of the Indulgence he was invited by some to preach about Douglass, and he went up upon the Saturday. Three men comes to him, and tells him they heard he was to preach there, and he behoved to preach against the Indulgence, otherwise they would not hear him. He asked them, if they wer to be his hearers to-morrou ? They said they wer. He told them, then they would hear what he preached about. To-morrou he began, as then usuall, with a preface, and told them that times wer nou very strange, and people took on them to direct Ministers what they should preach upon ; and as for his part he was come to sheu them their sad case by nature, and the remedy by Christ, and he would neither preach for nor against the Indulgence ; and soe went on to a Gospell, practicall sermon. At night three other men came to him to his room, with large staffes in their hands, and abused him for not preaching against the Indulgence, and crossed their staffes above his head, and told him they did [not] knou what held them from knocking him down. He was soe abused by them, that he was, though pretty late, obliged to leave his quarters, and goe some miles away to another place for safty.

Mr Tate informs me he had this account from Mr Antony Shau, and others of the Indulged : That at some time, under the Indulgence, there was a meeting of some people, where they resolved in one night, which they sett to divide themselves in soe many, [to] goe to evry house of the Indulged Ministers, and kill them ; and all in one night. The thing

took soe farr air, that it comes to the Earl of Loudon's hands, who sent for all the Indulged Ministers near him, and keeped them that night in his house. Mr Shau and severall others came to the house of Loudon that night; and it was a matter generally then knouen. I find this account confirmed by Mr John Millar; who tells me, he hath heard his mother frequently tell of it, and that one of these High-flyers came about the house, and desired to speak with Mr Millar, but they wer in some terrour.

Mr Robert Muir tells me that he hath thir accounts of Mr William Guthry from eye-witnesses, and ane old man with him, who was for severall years his man, one John Gemble: That one day, his informer, a merchant in Glasgou, was coming from Ireland, and was cast in upon Arran; and when there, (being a good man,) upon a Sabbath, he was troubled under the thoughts he would hear noe sermon but in Irish. Houever, he went in to Church, and the first person he sees in the pulpit is Mr William Guthry. He said he never sau soe much concern in ane auditory. There was scarce a hearer without tears; and many old people, in particular, weeping. Among the rest a gentlman that had formerly been very dissolute, who could not contean. His neighbour gentlman asked, What was the matter? He said, he did not knou, but he felt somwhat he had never felt before, and could not resist; and from that time he became a very eminent Christian.

The same person acquaints him that he was with him in Angus, and they fell late in their journey, and perceived they wer directly out of their road. They kneu not the country, and travailed some time, without coming to any house. At lenth, the relater discovered a light at some distance, and with some difficulty they came to it; and it was a gentlman's house of a considerable estate, whom Mr Guthry had heard of and kneu to be a great Malignant; but had never seen him, nor he him. After usuall ceremonys, Mr Guthry craved a blessing to his drink, and the gentlman, supposing him to be a Minister, caryed pretty abstractly; houever, he asked, If they used to goe about worship? The gentlman said, it was not the fashion of that country; houever, if he pleased, he might doe it; and accordingly he went about it. The gentlman had

three daughters, and they wer much moved at his prayer ; and when their father came down from Mr Guthry's room, it being Friday, they pressed their father to-morrou to send to the Curate, and tell him there was a Minister with him, and desire him to invite him to preach, which he did ; and Mr Guthry was not ill to be prevailed upon, and preached, and these three young gentlweemen wer converted at that sermon.

Mr Guthry very frequently preached with litle advertishment ; and when he had a clear call, he somtimes preached, when advertished at the first or second bell ; and many times had great enlargment, and sensible success. This the relater kneu him doe at Glasgou, somtimes, when come off his journey.

When Mr Guthry, after one of his Communions, was waiting on some gentlmen and ladyes, and very complaisant to them ; and some of the gentlmen not very weel affected to religion, one of his elders said, standing by, upon his observing of Mr Guthry's civility, " They that made Mr Guthry a Minister spoiled a good Malignant !"

Mr Muir tells me he had this follouing account from Mr Violent, who had it from Mr Robert Blair severall times : Ther was a gentlman who lived within a mile or two of Saintandreuse, who was of very good qualifications, of great sense, and bookish, and used to take up all the differences among his neighbours ;\* but was frequently overtaken with drink, when he came in to Saintandreuse. Mr Blair had noe acquaintance of him at all, and did not soe much as knou him by face. Houever, he resolved to goe out and pay him a visite, and bear himself in upon him, as he weel could, and reprove him for drinking. Accordingly, one afternoon, he takes his horse, and rides out to give him a visite. When he comes within a litle of his house, at a litle burn or watter, he met with the gentlman and stopes, at his horse's inclining to drink of the watter ; and askes at him, Hou farr it was to such a gentlman's house ? The gentlman told him soe farr ; and asked, If he was going thither ? and told him he was the man. Meanwhile, the gentlman's horse was drinking, or else Mr Blair's, and the other would not drink. After that the gentlman offered to goe back with him, (knouing Mr Blair, though he

\* Reconciled his neighbours who had differed.



kneu not him,) and pressed him much. Mr Blair would not yeild, but said he would say any thing he designed in that place ; and accordingly began his discourse from the horse's refusing to drink when he had noe need of it ; and told him what a good character he had heard of him as to all other things but his drinking ; and laid out the evil of it to him very closely. The gentlman, when he had done, seemed to take the advice ill, and put the spurrs to his horse, and rode off without a fareweel ! Mr Blair resolved again to try him, in a fair way ; and in about a moneth after, he went out one day to see him. When he comes to the very same place, a litle before, he observes a horse eating by the watter-side with a saddle, and noe body on him. When he rides in the watter, he observes a man lying on his groofe\* in the watter, and his head in it. He at first imagined it had been one layen doun at it to drink, but quickly he perceived it was one dead ; and upon observation, and pulling him out, he found it the very same gentlman he was going too, who being in St Androuse, came out drunk ; and there, it seems, his horse being drinking, [he] fell off and [was] drowned in the watter, which was very litle. Afterwards, being asked of some Ministers, What was his thoughts of it ? He, after somtime declining to speak, had this expression, " In the place where he rejected the counsell of God, there the Lord sleu him ! "

Mr Blair, after he had been a while at St Androuse, observed many people goe out of the Church a litle before the pronouncing the blessing, and after some pains taken to reform them from this evil, one day, after prayer, he told them he had but one word to speak to them after the Psalms ; and desired them to stay. When the Psalms wer done, he said, " Nou, the prettyest man and woman among you all runn first and fastest from the blessing ! " This had, it seems, more influence on them then all his former pains, and they much refrained afterward.

Mr Violant confirmed the account, above, of Mr Blair's reproofe of the Earl Strafford, when swearing, upon receiving the King's letter.

Mr Muir tells me there was one Thomas Fleeming, in Lickperrick,

\* Lying all along, with his face downwards.

in his parish, about six year agoe, a man under noe censure, nor ignorant, yet one soe worldly and narrow that he did not offer him a token ; neither had he done it for many years. At his Communion, that year, he got a token, what way I knou not, from the Elders, and went to the Table, very much to the Minister's surprize. Houever, having a token, he could doe noe more. Within a feu dayes or weeks he was found dead at the foot of the Castle of Likpirrick, and as was supposed had throuen himself over.

I am informed by a Minister in Ireland, Mr R—d—l, [Riddell?] that many of the Presbyterian Ministers in Ireland have not taken the Oath of Abjuration. That at the Synod, mett upon that emergent, when polled, these "Clear" wer but about ten supernumerary to the "Not clear;" and either some for them or they themselves, none knoues, have by being at Dublin, where they are allowed to take it as weel as before the Quarter-sessions, for a litle money, got certificates from persons that by lau are impowred to give them, which hinder their prosecution upon that head.

Sir Robert Pollock tells me it is as weel knouen at London that Harley the Treasurer keeps, beside his lady, two weemen, for his whoors, as any thing can be ; and they have both brothers Members of the House of Commons whom he knoues very weel ! And he is a great drinker, for all his pretences to strictness and religion. Mr Secretary St Johns is one of the leudest men in England, and rackish to a degree. He sayes he is perswaded that if the Queen kneu them both, she would not imploy them.

About the beginning of this moneth, Leven is turned out of all his places, and Argyle is made Governour of Edinburgh Castle. It's a strange turn he should command that place where his grandfather and great-grandfather wer prisoners, and whence they wer taken to their execution !

The end of the last moneth, and beginning of this, the affair of Ormond's retreat makes a great noise ; and if it hold that the designe was

to retreat with these under English pay, and suffer the rest to be surrounded by the French, and cutt off, it looks very black. Houever, the forraigners refuse to goe with him ; *vide* prints. Certainly Hannover is in a very great strait. If he goe not into the English measures, it will be a handle to rescind the succession. If he goe into them, he losses the best security he hath of a gwarrantee for it. The Lord direct him what to doe ! For the affair of the peace, the moneths past, *vide* publick prints. The Statês seem very steady to the publick cause, but hou they and the Emperour, and the rest, will be able to cary on the warr, I cannot see.

I am informed that the last vote for the Adresse in the House of Peers to the Queen, after she had laid before them the affair of the peace, stood the T[reasure]r six hundred thousand pound. I hear likewise, that he has such a way of doing with the Queen, that she is still brought to propose matters to him before ever he speak to her about them. Thus, they say, in the affair of the twelve Peers, it's said he droped it to Mrs Masham, or others about Court, and they buzzed it in the Queen's ears ; and the nixt day, when the T[reasure]r came in, shee sayes, " My Lord, the vote in the Peers is like to goe against us ! Hou shall we manage this ?" " In truth," sayes he, " I am at a nonentry. I knou not what to doe !" " Hou," sayes shee, " would the calling up twelve neu Peers ?" " Oh," sayes he, " an angell from heaven proposeth this, and could [devise ?] noe better end !"—and soe it was gone into, and done. I further hear Harley has been dealing most closely with the House of Hannover, to winn upon them in the affair of the peace, and to side in with him ; but by noe means will they consent to part with the Whiggs, and the security of the Barrier-treaty by the Dutch.

It is said, that there is a project on foot, to change the nature of our Scots Peers in Parliament, and turn them from elective to constant ! Hou this will goe down with the rest of the Nobility, I knou not ; but it seems to be a plain break upon the Articles of the Union. I fancy matters are not yet ripe for this, yet neither will it be proposed at the meeting in Agust, unless they be sure to cary it ; which I doubt if they doe. The bait will be the prospect of the rest of the Peers being created Peers

of Brittain, as they behave themselves, when they have given up their claim by election. I never yet think this project will take.

The Commission of the Assembly sate doun the 17 of this moneth. The Parliament, by their act for delaying the Oath, have prevented one of the main ends of their meeting at this time, and yet we had bussiness [in] aboundance. The first thing talked [of] was ane appeal from the Synod of Fife to the Commission, by the Cannagate parish, anent the transportation of Mr Walker from Partancraiges\* to Cannongate. The pressing case of the Cannongate was much urged, and the demurr in the Synod of Fife anent his transportation ; and the Commission's taking in affairs, in cases of great necessity, without direct references from the Assembly, as in the case of Mr Thomas Buchanan to Dumfermline ; the Assembly's giving a full act anent the supply of the Cannongate about two years since ; and the Cannongate being the same, on the matter, with the toun of Edinburgh, and they having the priviledge of the Commission by the last Assembly. Houever, the consideration of the hazard at this time, of the Commission's meddling with any thing that was not directly committed to them, especially in case of a Synod's sentence, overuled the affair, and by almost unanimouse vote, the Commission did ot sustean themselves judges in this affair.

The affair of the Setlment of St Martines, in the Presbitery of Perth, in case of a competition of calls between Mr Smith, whom the Viscount of Stormount setts up for, and Mr Fechney, came in. The Commission, in May, had approven the Presbytery of Perth, whereupon there was ane appeal to the Parliament by Stormont. The affair was taken up by the Duke of Athole, and the appeal taken up, upon condition the extracts should not be granted till this meeting of the Commission. The Duke of Athole writes, that he cannot compromise the matter. The party against Stormont crave their extracts ; the Viscount of Stormount, by his commissioner, craves a recognoscing of the sentence, and offers reasons. The reasons are heard, and Commission finds they are not neu, but formerly cognosced upon, and therefore grant the extract, and refuse

\* Ferry-Port-on-Craigs.

the petition ; whereupon the commissioner for Stormount appeals to the British Parliament, and takes instruments ; the Clerk refuses, and the Commission declare noe appeal ; whereupon Stormont's commissioner, who had a nottar with him, takes instruments in the nottar's hands, and appeals. It was thought by some to be ane ommission in the other party, or some of the members of the Commission, not to take instruments in the nottar's hands likewise ; that ther was noe appeal for such and such reasons ; that in case the matter come before the Parliament, there may be a full veu of both sides of the affair. But really we are nou gote into a neu world, and it's hard to knou hou to cary in thir affairs that we are strangers to.

The bussiness of Patronages was what came in by a Letter from the Synod of Aberdeen and Angus, for direction hou to carry. A conference was first held among the members, and then a Committy was appointed to drau ane Overture. The matter was debated for some time. It was ouned by all, that Patronages wer a very great greivance, and sinfull in the imposers, and a breach of the security of this Presbyterian constitution by the Union. Severall spoke upon the sinfullness of Patrons' presentations in the abstract, and asserted it ; and others seemed not to goe soe farr, but alledged there might be a presentation to the tyths, and a going into it, without sin, upon the Minister or Judicatory's part. For this it was urged, that it had been the practise of this Church, since the Reformation to the 1649, and it wer hard to say this was a direct tract of sin. The difference was observed between their case and ours. They never had this burden taken off them, and wer still seeking redresse ; we have been delivered from it. But it was alledged this did not alter the case, since it was formerly, as weel as nou, either sinfull or not. These that insisted upon the sinfullness of presentations, urged that in noe case they could be complied with, even to the preservation of the Church. The other side urged, that since there was noe sin in accepting the benefice from a Lay-Patron, in the form the lau appointed, it would be a dreadfull risk to run, to leave all the vacancys unsupplied, and directly refuse the presentations ; which would infallibly bring a neu

hardship on us from the Parliament, who would supply them some other way for us.

Some proposed the receiving the presentation, with a protestation registred in our book against it. We wer not of one mind anent this perplexed case ; and it was generally thought, the Commission had noe pouer to make generall rules for this Church, in this nice head ; that is the work of ane Assembly ; and it [was] further urged, that noe rule we could make could answer all cases ; and that a litle time and observation of cases would give more ripness in this affair ; and that it was safest to return a generall answer to these Synods, that the Commission would give their advice in circumstantiat cases, when sought ; but for the case in generall, all the return they could give was to keep as much from any differences with Patrons as might be ; and, in planting of parishes, hold by the Acts of the Generall Assembly since the [16]90. Further then this it was not thought safe to goe, especially when the Commission wer in a way of application for the redresse of this greivance with the Government. This was the result of the Committy, but it was not reported to the Commission when I left them.

The affair of Mr Mair's call to Closburn was what was nixt before the Commission. There is a mighty heat, I find, on both sides, in this affair. In the entry there was a debate, Whither a member of the Presbytery of Penpont, who had entered his dissent against the call, should nou vote in the Commission about it ? It was alledged that the Assembly, by making that Presbytery with a Committy added to them judges, had determined that point already, and taken off that inhability. The thing was waved, and he did not vote. The first debate was, Whither legall intimation was made to all concerned in the parish ? It was certain that all the then heretors wer writt to, and the residenters wer cited out of pulpite. The question was, Whither the letters came all up in time ? and it seems generally they did. Whereupon the Commission voted they had all deu intimation. Then the objections against the call came on the feild. These wer soe litigious, and many, that the Commission did not think fitt to enter on them, but remitted the matter to a

conference with partys ; and if that succeeded not, for ane accommodation. The matter was to come in befor the first sederunt of the nixt Commission.

When this affair is on the feild, there is a member of the Commission tables ane English act of Parliament imposing the Oath of Abjuration, with a veu to the setlment of the Church of England, and for the security of these acts which contean the provisions of Government. It was much urged that this did not relate to the Church of England, but only as a body of Protestants, and not as to their particular constitution. This act made much noise, and seemed more than to ballance what was in the extract of the House of Commons anent their refusing to add a clause for the securing the Church of England. It's alledged that the act was reprinted by Mr Anderson, and stopped when it was observed, and noe more publickly sold.

The Assembly having recommended a further application anent Patronages and Tolleration to the Commission, they came to consider, What was proper to doe ? It was generally agreed, that the only proper time for application is when the Parliament is sitting, for the Queen can doe nothing without them, unless shee take the dispensing pouer into her hand ; and soe it was remitted to some feu to have their thoughts upon ane application till the nixt Commission, that they may have a draught ready against our nixt Commission at their first dyet, there to be ripned.

The Commission was likewise advised with anent Mr Baiky, Minister at Kirkwall, his case, which was this : At the instance of one Captain Moody, Mr Shand, and another, and Mr Bakie, all in Orkney, have criminall letters raised, and a citation given them to appear before the Lords of the Justiciary. The other two are for the pretended crimes of forgery and sheep-stealing. The sheep-stealing is a pound\* another made in the name of the Minister, of some sheep, among whom a sheep not of these happned to be ; but upon nottice [it] was immediatly restored. The forgery is the Clerk of the Session, or else the Minister, subscribing for a witness that could not write, at his desire. But Mr Baiky's

\* A sheep was "pounded" for straying, &c.

case is purely in point of doctrine. His criminall letters he let me see, indeed, bear the charges of blasphemy and irreligion, uttered in a sermon or two sermons preached in March last. His letter bears, that on such a day, speaking of the English Lyturgy, he alledged that it had vain repetitions in it, "Lord have mercy on us; Christ have mercy on us; Lord have mercy on us:" And this, he said, was borrowed from the Popish Lyturgie, and was too like the preists of Baal, crying, "O! Baal, hear us!" The other is a sermon on that in the cxii. Psalm, "He shall not be affrayed of evil tidings;" and among the evil tydings he spoke of the Bill for Tolleration. The other two Ministers will stand to their defence, the matters being purely civil; but Mr Baiky, being cited purely for a doctrinall point befor a Criminall Court, he craved the Commission's advice, What to doe? The Commission appointed a Committy to meet with the [Lord] Advocate, who brought in ane Overture, that Mr Baiky should appear, and lay before the Lords that his lybell was purely upon points of doctrine, and that he ought to have been first processsed upon befor ane Ecclesiasticall Judicatory, who wer proper Judges; and that he should crave it might be remitted to them; yet he was willing to lay before the Lords what he really said, that they might see it came not up at all to the articles lybelled.

The Commission demurred a litle upon the last branch of it. There wer some reasonings in the Commission upon the consequences of such processses to the whole Church. Some wer of opinion he should not appear, it being precisely on doctrine; or if he did, that he should decline them as Judges. It was urged that this had been the practise of Ministers, in former times, to suffer upon this. This was questioned by others, and they alledged the magistrate had pouer to cognosce upon points of blasphemy and treason uttered in sermons, and if they had pouer, certainly Ministers behoved to compear. This was alledged by others only to be *in statu Ecclesiae turbato*, and when ther wer constitute Judicatorys, these should cognosce sermons and doctrinall points. The Commission thought proper to appoint some of their number to goe throu the Lords of Justiciary, and speak with them, and to speak with Advocates that are freindly to appear; and this was all that was done.



I hear from the Ministers of Angus that that Synod, July 1, did appoint a Synodicall fast: Causes, *vide* elsewhere. They are smooth, abundantly. The Justices of Peace for that shire met upon the fast-day at Monrosse, (Montrose.) Ther wer but three present, though much pains was taken to gather moe; and they three passed ane act to burn the Synod's Causes at the market-crosse the eighth day, being the same fast-day, by the hand of the hangman; which was done just at the dismissing of the Congregation, betwixt twelve and one. *Vide* act of the Justices elsewhere. They pretended it was a paper contrary to the peace of that county. Houever, I hear the Advocat reacons this beyond their sphere; supposing, as there is not, there had been things in the Synod's Causes blameable. Whither they will be prosecuted or not, I knou not.

I hear likewise the Magistrates of Elgin are, at their oun hand, taking one of the Churches there that hath been in the Minister's hand since the Revolution, and by force are setting up the English Service, which is contrary to the very Tolleration act itself. There is a process anent this before the Lords. I hear the Magistrates pretend that that Church was built by the Trades of the toun, and is not a publick Church, but at their disposall. The Lord pity the Ministers of the North at this juncture; they have their souls among feirce lyons!

The Commission had the bussiness of a Nationall Fast before them in a sub-committy. After some reasoning anent it, it was passed in a generall advice to Presbyteries and Synods to appoint Fasts as they sau reason. The Causes of a Nationall Fast wer found such as could scarce, at this time, be faithfully pitched upon without a direct breach with the Civil Government; and unlesse the Commission wer explicite in a Nationall Fast, it was thought best to remitt it to Presbyteries and Synods.

In the beginning of this moneth, the Royall Burroughs mett at Edinburgh anent the taxing themselves according to the act of Parliament, this last winter, regulating the stent. The toun of Edinburgh think this act bears hard upon them, and make a party against it and a plurality; and they passe a vote against stenting themselves for this year ac-

according to the act of Parliament. Glasgow and other burghs they protest directly in terms of the act of Parliament against the Burroughs' vote. Wher this will land, I knou not. They aggree upon ane Addresse to the Queen, (*vide* prints anent the peace,) as all England almost nou is addressing ; and by three votes only caryed the draught in print, wherein the Hannover Succession is [not ?] named. Soe lou a passe are we nou come to. In the end of this moneth, we have addresses in print from severall of the litle petty burghs in Fyfe, and the toun of Haddingtoun. There is none of the four mentions the Hannover Succession ; one of them thanks the Queen for the favour conferred upon the treu sons of the Church of England ; and Haddingtoun thanks her for the Tolleration.

The end of this moneth, we have the sad account of the Earl of Albemarle his being surprized and defeat by the French ; the accompts, *vide* prints. What a mighty turn this may make in the affairs abroad at this juncture does not yet appear ; but certainly it will make a vast change. Some charge all this blood upon the D[uke] of O[rmond] proclaiming a cessation, and leaving the Dutch and Germans. It is much feared that soe heavy a rout as this is may oblidge the Dutch to goe in to peace, otherwise they would not have accepted.

In the end of this moneth, and but about ten dayes since, we hear Mr M'Millan is to have a Communion at Crauford-John, and is to renew the Covenant. I doe not knou hou farr unknowen unto many of them, and it may be to Mr M'Millan, the Jacobites may have a hand in this. Certainly the renewing of the Covenant will make, at this season, a mighty noise at London ; and I am apprehensive it may prove a handle to the enimys of this Church to move for ane act this winter session for oblidging Ministers and all of us to renounce the Covenants we are under. I see litle more can be done by them, unless they fall to modell our Universitys, and [after] their method, and cast them into what shape they please.

This following accompt of the procedure of Mr M'Millan and his people in Douglass-muir, about two miles from Douglass, I sett down, as be-

ing the first I gott of it. I shall not say but some circumstance may be wrong, but I take the bulk of it to be as matters wer there done.

[*July 23.*—Upon Wensday, July 23d, they mett, and Mr M'Millan preached upon Esai xliv. 5, and read the acknouledgment of Sins and Engagment to Deutys ; which, as my informer thinks, is the old one 1648, with deutys and sins proper to this added. This was all that was done on Wensday.

[*July 24.*—Upon Thursday, the 24th, there was a very great multitude, some say one thousand, some say seventeen hundred. My informer sayes it's larger considerably then the largest of our communion meetings. I am told there wer severall Ministers there that day as hearers. Mr M'Millan, when he came in to the tent, told the people he heard there wer severall Ministers of the Church desired to joyn with them in their prayers that day, and in adhering to the Covenant. My informer sayes, it was talked among them that Mr Allan Logan and Mr Plenderleath had writ to Mr M'Millan a letter, somewhat to this purpose. Mr M'Millan preached upon Jerem. l. 5. I suppose on Wensday his text was Es. xliv. 5. Thir wer the two texts ; but which of the dayes they wer on I have forgott. After prayer and singing of Psalms, the acknouledgment of Sins was read by Mr M'Millan's clerk. I have not a distinct accompt of what was in it ; but I hear that when the paper came to the Test and Oaths, Mr M'Millan stoped the reader and said, " Are there none here that are guilty of any of thir things ? Let them acknowledge and confesse them !" Then there wer many rose up and acknowledged this. One particularly said, he had been at the renewing the Covenant at Lesmahagou, and would have confessed it there, but was stoped. Another confessed his hearing the Ministers as his sin. Mr M'Millan asked him, If he was convinced in his conscience that that was a sin ?—and desired none might confesse any thing but what they wer convinced in their conscience was a sin. Another confessed a rash oath he had made, with much contrition. Many cryed out they had been maryed with the Ministers ; and some confessed they had promised never to hear the Ministers in the feilds ; and some confessed that they wer troubled with strange thoughts. Mr M'Millan checked them as confess-

ing things that needed not be confessed. This took a very long time. Among sins, in their acknowledgment, I am informed that the ouning of King William and Queen Mary was, and the joyning with the Ministers since the Revolution ; which others deny, and say it was only the joyning in a course of defection. Then the Union was particularly insisted upon, and the Oath of Abjuration ; and Mr M'Millan said, if the Ministers took that, they might take any thing !

Then the Engagment to Deutys was read ; and then the Nationall Covenant was read, and the Solemn League, article by article ; and Mr M'Millan desired all that joyned with him to hold up their hand at every article of these, when they observed him hold up his hand. I am informed we shall have all the articles of this Covenant, with their explication of them, printed shortly. They had their explications of their own making, and distinct from these, at Lesmahagou.

[*July 26.*]—Upon Saturday, the 26th, Mr M'Kneilly preached, and he began with an apology for his being a preacher,\* and told he would not venture to take upon him any of the Sacramentall work ; but the work being soe large, Mr M'Millan imployed him to take part of it that day. He was upon “ Purge out the old leaven,”† and had nothing almost except what related to soul-exercise. At the close, Mr M'Millan advertished them that none should have tokens but these that wer members of fellowships. And they retired a while together wher tokens wer distribute. I hear some wer refused tokens unless they would promise not to hear the Established Ministers ; but I knou Mr M'Millan did give tokens to some whom he kneu wer ordinary hearers, and that without any such engagment.

[*July 27.*]—Upon the Sabbath, July 27th, Mr M'Millan preached on “ Christ our Passover is sacrificed for us ;”‡ and in debarring§ the Tables, he debarred the Queen and Parliament. I hear noe other thing remarkable. He communicat himself at the first Table. Ther wer eight Tables, about sixty at a Table, and they wer double Tables. They reacon about

\* Probationer or Licentiate ; and, therefore, not qualified legally to dispense the Sacraments.

† 1 Cor. v. 7, first clause.

‡ 1 Cor. v. 7, last clause.

§ Fencing the Tables.

a thousand Communicants. It was a very extraordinary rain the whole time of the action ; and that night Mr M'Millan served all the Tables, spoke to them after them, and preached at night. Ther was a great multitude upon the Sabbath ; and Thursday farr greater than at any other time. Ther wer severall gentlmen and gentlweemen there in good habite, but my informer could tell none of them ; and, as was said, severall from England and Ireland, Fife, and other places.

[*July 28.*].—Mr M'Millan did preach again to them on Munday ; the text I doe not knou.

[*July 29.*].—I hear the Societys wer all to meet at Crauford-John upon Teusday, ther to subscribe the Covenant they had sworn to, for they did not subscribe it on Thursday.

This is all I can yet learn as to this matter. Whither it will be overlooked by the Government, or made a handle of to bring on matters upon this Church yet more greivouse, time must only determine. I hear there wer not a few Jacobites there, to see and hear ; and noe doubt ther will be accounts of this matter sent abroad, to the disadvantage of this Church. What afterwards I hear may perhaps correct some things in this account ; but what I have sett down is all the accompt I have, July 31, 1712.

[*August, 1712.*].—This moneth the Addresses are very throng to the Queen throu Scotland, from Shires and Burroughs. They are in the prints. There are feu or none from the West, severall from Fife, and the North. They thank the Queen for the Tolleration, and expresse their liking to the English Liturgy. There are noe Whigg Addresses, almost. That of the convocation [of the] Convention of Burghs was caryed very scrimply.† There is none will venture a Whigg Adresse, finding there are none in England, and fearing they would not be acceptable to those about the Queen. Houever, except Edinburgh, there are none of the considerable burghs almost have adressed, such as Glasgow, Aberdeen, Linlithgou, Stirling, &c.

• The action-sermon.

† By a very narrow majority.

I am informed of the violence of the High-flyers in Ireland, this summer, against the Presbyterian Ministers there. The four Nonjurants are obliged to fly ; and, according to the copy, cast them by the Adresse of the Irish Peers. There is a generall speat\* against them, and all the Presbiterians. The affair of Mr Darroch, which, *vide supra*, is like to end a litle deep upon them all. The Generall Synod in Ireland mett this summer, and deposed Mr Darroch for drukeness, and beating, and quaraling. When he sau the Synod like to goe in this way, though he had appealed to them, he went away in a huffe,† and left them. He found means to goe to the Church-managers and High-flyers, and getts out from the Queen's Bench, or some Court, summonds against the Ministers, direct to Mr Kilpatrick, then Moderator, for exercising of Forraigne Jurisdiction. By the English lau, evry thing is Forraigne Jurisdiction which does not derive from the Soverainge. Even their Bishops and Spirituall Courts oun their pouer only from the Queen. This is a stroak at the root of all their discipline in Ireland. I doe not knou what is yet become of Mr Kilpatrick's summonds, but I hear a man that was imployed to summond by word of mouth some of Mr Darroch's witnesses was cited before the Circuit, and he appeared with two counsell at lau, or advocats, and was ready to stand a tryall. The judge, finding he could not reach him, delayed the thing, though his counsell plead much to have it tryed.

Ther seems at this time to be a generall designe against the Presbiterians every where. In Ireland and Scotland it's plain. In England the Bill against Occasionall Conformity runns high enough, and I hear that ther is a designe laid to break the Charter of Neu England, and set up a Bishop there, or moe, as Suffragans to the Bishop of London. This will be a very great infringment of the publick faith given to the honest people who sett up in Neu England, and have still had their Charter preserved, almost under all Governments.

I am informed by Mr Stewart, that when my Lady Stewart, Sir James's Lady, had lost her son, she was in great extremity of sorrow,

\* Flood; from the sudden overflowing of rivers after heavy rains, &c.

† In dudgeon, or in a pet.

and in the excess of it, when it was represented that she was young and might have moe, she said, since she had lost her son, she cared not what she had ! The nixt might be ane idiot, or a fool, she kneu not what it might be ! And, accordingly, she has a daughter, and the child seems to be fatouse and silly. It is a hazardouse thing to medle with Providence, and to fret and grudge at dispensations, though never so harsh.

In the midle of this moneth, a neu Peer is chosen at Edinburgh, unanimously, he being named by the Court ; the Earl of Finlaterr, before Seafield. I hear the Squadrone neither voted nor sent proxees ; they still stand in a body. Houever, this sheues the condition that we are nou in ! The Court can still choose as they will, and have our Peers directly in their hand, and will still have, as matters nou goe.

About the midle of this moneth, old Mr Simson in Renfreu, the oldest Minister in office in this Church, and nou near eighty-four, was with us at the Presbitry, and very hearty at night, when he went home. After supper he was pretty weel, till, in a suddain, he was seized with a palsy in the half of his body. This keeped him for some dayes, and it's nou a litle worn off, soe as he can walk throu the room again, with a litle grip ; but I suspect he will never be able to come abroad.

This moneth, the Pestilence breaks out again in Gluckstadt, and other places about. This fearfull arrou has long been raging abroad, and is long delayed in its being sent to us ; but this moneth there is a sickness at London, and coming gradually to us. What may be the end, the Lord only knoues. The Lord prepare us for his will !

The end of this moneth, the cessation of arms is prolonged betwixt us and France, for four moneths. All endeavours are using to break the States, and bring them in to the peace ; but what will be the issue, cannot yet be knouen. Douay is taken about the end of this moneth, or the begining of September ; and it is much feared that they may retake a great many other touns this campagne ; for there is noe standing before them, since the withdrawing of the Brittish.

The close of this moneth, the Countess of Lothian dyed at Neubotle. She was ane extraordinary Christian. Some dayes before her death, she was under darkness. Houever, with a litle conference with a Minister, from whom I have this, she had a pleasant discovery of her interest.

That night she dyed, she signified to him she was of the mind that would be the last night she would live ; and spoke to her Lord, and her children, and all in the house. She signified to them that shee feared her battail would be sore, because she imagined her lungs wer yet sound, and desired them to pray it might be easy ; which was soe, indeed, remarkably. She expressed herself, that she hoped her death would doe her Lord much more good then all she had said in her life. I wish it may be soe !

*September, 1712.*—The beginning of this moneth I went in to Gallo-way by Balmaclellan to Dumfreice. In that country I observed severall things not soe ordinary with us.

I find they have noe great quantity of strau, and necessity has learned them to make thrift of what we very much neglect, fearn or brackens, which grou there very throng. They thatch their houses with them ; it makes excellent thack when pulled up by the roots and stript of the leaves, and they say it lasts long, six or eight years, in their great stormes. Their dialect is somewhat peculiar, and they have many old words which we use not ; and they differ in their pronounciation, and contract many of our words. I notticed beside many of their Churches, that of Balmaclelland, that of Partan, that of Kirkmichaell, and they tell me it is beside many Churches, litle green mounts, artificiall certainly, with a ditch about them. What they have been is very hard to say. Some of the gentlmen I talked with reacon them Pagan places of worship ; buriall-places I scarce take them to be. Perhapps they wer old places for keeping of Barron Courts, which we call Laues. It wer a pittty some of them wer not digged throu, to see what is in them. They have generally, throu their muirs, great cairns of stones ; some of them larger, some of them lesse, very many of them. I cannot weel see what can have been the occasion of them. It is not to be supposed they have been gathered off the land, for there is nothing but heather about them, and litle arable ground about them. They have some Popish legends anent some of them, and one of them I hear was lately turned down by a gentlman to bigg a park-dike with, and in the bottome of it ane urn



have heard from other hand, he said to the King, "Sir, I am neither come to seek a place nor a pardon!"

The Lords of Scotland, in January last, had a noble opportunity to have joyned the recovery of their civil and our religious rights, infringed by the Union, if they had made a secession and protest, and sett up heartily for our Scots laues secured, as was said, by that stipulation, and very fast breaking.

[*September 24.*].—The 24 of this moneth, the Commission sate. I had occasion partly to observe, and partly to hear of the greatest land-flood that has been for ane age in Scotland, or in the memory of man at least. Ther was scarce any travailing from the West to Edinburgh. Instead of nine or ten miles, I had upwards of twenty, and that with the greatest hazard, to ride. I sau the greatest destruction of victuall that I belive ever has been in the memory of man. Many thousands of bolls I sau flotting and cast out in Cramond or Kirkliston watter;\* and the like I hear of Forth and Clyde. The farther west, the rain has been the greater, because it came from the south-west. The state of Glasgou was very strange. The water came up to the well in the Saltmerkat; a boat sailed throu the Brigade, and brought out some persons. Other particulars, *vide* the Edinburgh Courant. Many bridges wer carryed down, and the bridge of Glasgou in great hazard; it being, as they say, cracked in one place, and the watter at the tope of the highest boues.† Many persons and beasts are lost. The week before, and the beginning of this, before I went east, the doggs turned many of them mad. I hanged mine, and soe did severall others in this parish. I hear many horses are bitt by them in the neighbourhood. This, with the small-pox and measles, and a sore throat, with a feaver of three or four dayes, called the "Gallopings-feaver," and by some "the Dunkirk sickness," was first in Edinburgh, and then at Glasgou, and all the West country. I hear last Sabbath, the third part of the people of Glasgou

\* The water of Almond.

† Arches of the bridge.

wer not in the Church, noe family almost escaping it. All thir seem to say, there is a malignancy in the air ; and, if mercy prevent not, may forbode a pestilentiall distemper !

When things are thus, upon Wensday the Commission meets, at a time I never sau the more criticall, and yet nothing done. We wer not to meet again till after November, when the Oath comes on ; and hou we meet after that, it's hard to say ! The first sederunt after the minutes, to-morrou was appointed for publick affairs, and the afternoon for Mr Mair to Closburn his call. In the afternoon, the bussiness was tabled anent Closburn ; and after many papers read, and much reasoning, the vote came to be stated, " Lay aside the call," or " Not." There was some reasoning anent the call and the expediency of his settlment there. The call was excepted against, because the subscribers had not taken the Oaths of Alledgance and Assurance. To which it was answered, they wer ready to doe it, and had noe body to administer the Oaths. The other was, that a Commission had appointed the moderating the Call, and not a radicall judicatory. To this it was replied, that the Presbytery could not doe it, because they wer equall for it and against it, and the Synod had taken it out of their hand, and the Assembly had approved the Commission-book. This last was debated, and it was alledged the Assembly's act expressly bore, " Reserving all objections anent the legality of the call," wer to be considered. The expediency of his settlment there was what stuck most, as I thought, from his call's being promotted by Mr Hepburn and his party ; his inclination to separation, his particular opinions as to the Conditionality of the Covenant, and, which stuck most with me, the aversation of all the Ministers in these bounds to his coming among them, except two or three, which I fear would have putt him when among them to disorderly courses. Soe the vote ran, " Lay aside the call," by one vote ; and there wer two of the Synod of Dumfreice voted, though that Synod was appealed from. This was indeed a scrimp\* vote.

[*September 25.*]—On the 25 we mett, and in the fornoon ther was

\* The vote was carried by a narrow majority.

presented ane Instruction from the Presbytery of Stirling to their commissioner to lay before the Commission, That whereas many of their bretheren wer unclear about the Oath, and many others reaoned some things in it contrary to the Presbyterian principles, and it was like to be the occasion of much division ; that, therfor, the Commission should advise Presbitrys to delay the taking of it till farther application wer made to Queen and Parliament ; and in the mean time, to signify their adherence to their alledgance to the Queen, &c. Ther was another paper presented from the Presbytery of Dumfermline, under the name of a resolution, which upon this accompt the Commission refused to hear, and was like to breed a great heat, both fornoon and afternoon. It was much of the nature of the former, only the Presbytery declaire peremptorily that none of them will take the Oath. There was another paper read before I came in, yesterday fornoon, from some Presbytery in the North, much to the same purpose. These papers brought the Commission to enter upon the consideration of what was proper to be done, in this juncture, for the peace and unity of the Church, and particularly Ministers. Upon the one hand, it was moved by the presenters of these papers and others, that the Commission should appoint or advise Presbyteries, for peace sake, to delay the taking of the Oath of Abjuration till further application wer made to Parliament anent it. This motion was much reasoned against by the bretheren who are said to be clear ; and that upon a double accompt : *1mo*, As what was of a ruining consequence to the Church, and what would overturn our legall establishment, their Churches vacating as soon as it is found they have preached after the first of November, not having taken the Oath ; and what a handle this might be to turn all out together, is easy to perceive. To this it was returned, that the Union act secured Presbyterian Government and Ministers to the Church, and it was scarce supposable that all wer to be turned out ; but it seems many did not incline to incurr this hazard. *2dly*, It was alledged that, in point of conscience, persons that wer clear as to the matter of the Oath, and of the call to it, could never state their sufferings upon what they wer convinced was deuty ; and by a delay could not incur the penaltys enacted. To this it was said, that their suffer-

ings, in this case, wer stated not upon what they thought deuty, but the peace, unity, and harmony of Ministers, and positive precepts doe not oblidge alwise. On the other hand, it was proposed by the other side, that some more might be done in purseuance of the Assembly's act for mutuall peace and forbearance among Ministers, it being fruitless to reason any farther upon the matter of the Oath, since nothing neu had fallen out since the Assembly. To this it was said, that somewhat, and very much neu, was advanced in the act, at first imposing the Oath, which plainly imports its designe was to establish for ever the acts which wer made for the security of the Church of England.

Whereupon the act was read, and some time spent upon reasoning on both hands, but noe side inclined much to dipp upon the head of the Oath. Only Jeriswood, who had not been at any of the former conferences, made some speeches. He denyed the designe of the act was to establish the Church of England, except in soe farr as it was established by the Protestant Succession, and that was only the Church of England as a body of Protestants, and noe further. Besides, he urged that it was not the narrative; the first act imposing that would say the designe of the imposition of the Oath upon us was to establish the Church of England, for the Oath nou came upon us upon another foot, viz. the Union, wherin our reserved rights wer secured; and alledged that the designe of the first act granting it was, as alledged, explained by the title of the act imposing the Oath upon Scotchmen, 1708, or thereabout, where the title of the act is plainly, "for the securing the libertys of the subject and the Protestant Succession."

To this it might have been answered, [1st,] Though it [matters] litle but the literall meaning of the words of the act wer insisted upon, that it's questionable if the bare title of a posterior act will repeal the plain assertion in the body of the first act, when the two are very consistent: And, 2dly, That if the meaning of the Oath be to be explained from the narrative imposing it, it most not be the act 1708, but the present act for the protection of the Episcopall Clergy, where there is noe such title, and matter gravaminouse abundantly to all Presbiterians. It was advanced likewise, that the "as established by law," in the said act, was certainly reduplicative, and did confirm the scruple many advanced

against these acts referred to in the Oath. To which I heard noe answer given, but that severall of the articles of the acts, or the provisions, wer repealed ; which sayes nothing, as long as the provision scrupled at is not repealed. After somtimes jangling, the affair was sub-committed to a numerouse Committy, who mett in the afternoon ; and when they came to explain forbearance, and to enter upon [it,] they wer presently involved in intricacys they could not see throu. It was urged that the forbearance behoved to be mutuall, and hou that could goe when they came to parts, they could not weel see. Then the one side moved that the unclear, or in supposition Nonjurants, bound up themselves, that by preaching, speaking, or writing, they should not expose the Jurants. The other side thought they had ground to expect that the Jurants should promise not to declare their Church vacant upon their Nonjurancy, nor accept of a presentation, nor expose them, as suffering like fools. This, indeed, seemed reasonable ; but the clear bretheren did not think proper to tye up their hands this way, it being alledged that this wer to fly in the face of a lau ; and by ane elder such a resolve was said to be litle less than treason.

After a long reasoning, they came to a resolution to recommend the Assembly's act, and that nothing could further be done ; and both sides, in the Committy, seemed to be satisfied with this off-putt. The one side that wer clear, being inclinable that nothing in a Judicative way should be done against the Oath, and Ministers taking it ; the other side being affrayed of their being langaled,\* and bound up from speaking or writing in their oun defence. Soe the Overture went to the Commission.

This Committy likewise had the matter of a further application to the Queen and Parliament anent Tolleration and Patronages before them, and it was agreed a Comitty should be named to sitt at Edinburgh in the intervalls betwixt and December, and drau the Materialls of ane Adresse and Testimony, to be ripned by the Commission in December, when both wer reported to the Commission. Mr R. of K. and Jeriswood did op-

\* Entangled—a strong metaphor taken from the *langell* by which one of the fore feet of a horse or cow is fastened by a short rope to the hind foot on the same side, to prevent the animal from straying too far at pasture.

pose any further application, and alledged matters might open up ere then, and a day's time would be sufficient for that draught, and it was time enough then to think upon it; though it is evident the longer such a thing be ripped the better it will take. But, at bottome, they wer against any further application, though the Assembly have plainly committed this to the Commission; and soe it was laid aside. It was very melancholy to me to see both sides at soe great a distance, and like persons indifferent, and resolved to stand their point, [and] drope evry thing that might have tended to lessen the feared breach. This is a very unpromising signe, and I fear this dropping and delaying may have very ill consequences, after November is over.

I mind litle further done in the Commission. Some petitions for charity, and a case of a Patron's presenting ane Irish-tongued student to Morum, I think. The Presbytery of Haddingtoun wer discharged to settle him, but send him North. It was moved from the Presbytery of Biggart, and seconded by me and severalls, that some advice nou might be given to Presbitrys, in the present cases of Presentations, hou to cary; but the Commission would not meddle in [it] from the fear of making generall rules, which they did not reacon themselves impoured to doe. I wish different practises in Presbitrys within a very litle doe not lay a foundation of difficultys, which neither Commission nor Assembly shall gett over! Thus, in two dayes time, or rather in one day, I may say in two hours, we gote throu a point which afterward will be, I fear, irretrievable; and have lost ane opportunity, I wish I may be mistaken, of preventing a heavy breach in this Church; but I lament upon both sides the speaking members inclined to keep at distance and delay.

Upon this head I cannot but take nottice, that in conversation with the Queen's Advocate, who is nou of long experience, and a sincer lover of our Church, and has both taken and writt for the Oath, and by evry body is reaconed the longest-sighted person among us, he declared to me, that after consideration of matters on all hands, he was nou of opinion it was safest for the Church that all Ministers should delay the taking of the Oath, till further application wer made to the Queen and Parliament, and the state of the country represented, the best way that might

be. I reasoned a litle with him upon it, and laid out the hazard of the Constitution's being broke in upon, and Ministers all turned out, being that their posts actually vacke upon their preaching after the day elapsed appointed for their taking the Oath. He answered, it was not to be supposed that the Government, if all stood out, would turn out all ; that when all wer sinners, a neu day would certainly be granted upon a modest Representation, and these that wer clear would not be taken tardy, but have after opportunitys. He was besought by others than me to use his influence, and open his mind to seven or eight of the leading men of the clear brethren in the Commission, and it would doe ; but either it was not done, or they did not relish it.

On the 25th, after the Commission was up, there were upwards of twenty of the unclear brethren mett, and a communing among themselves what measures to take. It was first enquired, If we wer all clear to continou at our posts preaching after the 1st of November? and all agreed as one man. The reasons wer many, that we had not pouer to lay down our ministry ; that this would be ane executing the act against ourselves, and a homologating of the most Erastian part of the act, by lying aside ; and the fatall consequence of quitting charges wer ruining to the Presbiterian interest, in the [16]61. Ther wer some cases wherein heretors wer maliciouse, and Ministers had lands easily affectible, wherein we sau there would [some?] lye aside for a season ; but it was hoped this would not be generall : Another case of a Minister's having a colleague, and his retiring and leaving his colleague, who was clear as to the Oath, to supply : And another in Angus, who expected none of his people would hear him if he refused. These, being particular cases, wer waved. It was likewise agreed that nothing should be said or done against the Oath, unless attacked either by Ministers or Magistrats ; and that if any wer cited, they should not compear before the justices ; because they wer exposed, and might be laid up for their tryall. It was thought expedient, in some cases, that a civil letter might be written, sheuing that our refusall, either of Oath or non-compearance, was not from any disregard to civil authority, &c. Then a correspondence was discoursed upon as absolutely necessary. Litle could be settled as to this. It was

Overtured that all the unclear bretheren should meet at their Synods, and as good ane accompt of them as could should be sent in to Edinburgh, and that the Nonjurants of the Synod of Lothian, who meet November the 3d, should meet by themselves, and send ane accompt, as farr as may be, of the state and numbers of Nonjurants that was come to ther hand, and any Overtures that they could agree upon ; which the Ministers of Edinburgh should take care to spread to their acquaintances, Nonjurants, up and down the country ; and they, on the receipt, should meet with their bretheren in the different Presbytrys, and lay them before them ; when it would be knouen exactly who suare and who not. And they should consider what was proper to be done ; and as many as possible come in to Edinburgh, the Munday before the nixt Commission, in December, and meet, and concert measures. That, in the meantime, bretheren should have their thoughts on the materialls of a representation to be made in deu time either to the Goverment, or what way Providence directed, conteaning the Reasons of Nonjurancy, in as farr as could be generally gone into. This was all that could be done at this time. There wer proposalls made for offering their Reasons of Nonjurancy to their Presbytery to be recorded, and appearing with the clear bretheren when they came to take the Oath, and declaring their Reasons of not taking it ; but these wer both thought unsafe, and of noe avail. The time is ane evil time, and it was best to sitt still, and attack none till we wer attacked.

I hear the Presbytery of Edinburgh mett last week, before the Commission ; and after some reasoning anent their procedure, a large paper of peace was presented to them, wherein the bretheren that took not the Oath wer to ingage to all forbearance to them that did take it, and not to doe anything against them. It was remarked, that this proposall was not equall ; it proposed a forbearance on the Nonjurants' part, and yet proposed nothing on the Jurants'. They wer not upon ane equall lay. The Jurants had noe temptation to medle with the Nonjurants, and might easily forbear ; that was noe forbearance or condescension, but necessity. Therefore, a ballance was proposed, that, as the Nonjurants should for-



bear preaching, speaking, &c., soe the Jurants [should forbear] persecution and presentations, and declaring their Kirks vacant. Upon this, the paper of peace was dropped, and noe more urged. I find severall Ministers of that Presbytery will refuse ; and the storm may light on them first.

I am weel informed, all the Episcopall Clergy, except some very feu, have nou gote cleanness to take the Oath, and will generally take it. They have been long waiting for the procedure of us, and nou they think we will certainly splitt, and the more room for them. I hear both the Bishops of London and York have write to them pressing the taking of the Oaths, as what will very much strenthen their interest, and they may be sure of the Queen's best offices for them. This, with the pretended profession of Protestant, and his laying aside the title of King, hath cleared them of their scruples, and perhaps their hopes, that many of us will not take the [Oath of] Abjuration. These two Bishops presse much their using the Lyturgy of England, and promise great encouragement to all that fall in with it, and take the Oaths.

I hear of one of their number who came to a meeting of Justices of Peace, and offered to take the Oath of Alledgance and Assurance, but refused the Abjuration. They refused for some time to administer them ; and when he was ready to instrument them for refusing these Oaths when required, they gave him them, and marked in their minutes matter of fact, and gave him an extract with the refusall. Whither this spoiled the jest, and whither it will be a sufficient certificate, I knou not. Houever, they are like generally to fall in with all the Oaths, and the English Sevrice, upon thir assurances, that this methode will recommend them to the Government.

I hear the Earl of Isla has writt to Mr Crs. [Carstairs ?] that Ministers that take not the Oath need expect noe abatement, but will be prosecuted, and the penalty exacted. Whither this is a threatning to make the Oath goe down the better, or whither it will prove soe, a little time will nou discover.

I hear some of the Ministers of Angus are cited before the Justices of

the Peace, for their late act of Synod for a fast, which *vide alibi*. The advice they gett is to appear and decline the Justices' [jurisdiction.] I have accompt of some of their summonds, which are only in generall, to answer such a day to what shall be proponed against them ; without condescending upon any crime ; and in this case I should think it wer best for them to absent [themselves,] and not at all compear upon such generall and unwarrantable summonds.

I hear there is a Minister ordeaned in the Presbytery of Saint Androuse, upon a presentation. The person was acceptable, it seems, to both Presbytery and people ; and the Presbytery did enter him on tryalls before the call, which was an extraordinary step indeed. At the end of his tryalls, the Presbytery appointed a call to be moderate, and a Minister to intimate it in commone form. All this while the Magistrates, who are Patrons, went on, and seemed willing enough to goe on as before ; but after other thoughts, that morning before the Minister appointed to preach came in, they sent orders not to intimate the moderating of a call, otherwise they would lay him fast. By the advice of the Ministers he, it seems, desisted, and only intimated a meeting of the Session, where the Magistrats wer all members, but they did not come. The rest mett, and I think dreu up ane invitation to the young man. The Magistrates came to the Presbytery, and gave in their presentation. I hear the Presbytery went on and appointed him to be settled, and ordeaned, and accordingly he was ordeaned. The particular circumstances of the presentation I have not told me ; but this seems the first instance of one settled this way in this Church since the Revolution.

I sau a copy of a large paper designed to be offered by the scruplers at the Oath to the last Generall Assembly of Mr R. W. [Robert Wodrow's] draught. The paper was very long, and weel enough worded, except in some things, with relation to the Succession, which I had not time riply to consider. Houever, it did not take, and soe was not presented at the last Assembly. Ther are some materialls in it which are peculiar to the Assembly, others which, in my opinion, may be usefull

nou in case the scruplers find cause to represent again to the Queen and Parliament.

The beginning of this moneth, the English Service was set up at Glasgow, where it never was before since the Reformation. One Robison, ane immorall, profane wretch, and very silly, a tool fitt enough for beginning such a work, who has been in England for some time, does perform it, and great pains are taken to bring persons of note to it. The Earl of Marr and Bannockburn wer there lately with two coaches, and many goe out of curiosity to see it.

About the midle of this moneth, the Earl of Godolphine dyes at London, which is a great losse to the Whigg party. Houever, he is but a modern Whigg, oblidge to it by interest. Six or ten years agoe he would not have been soe much lamented, for he was then reaconed on the Tory lay. Houever, certainly he was the greatest man, in many things, of that party.

The Parliament meet about the 25 of this moneth, and some say they will give a neu delay of the Oath upon application from our Episcopallians; and some think ane delay will be allowed to them, because they apply for it, and none to us. But I doe not yet belive there will be any delay granted to either side, or the Parliament doe any thing at this season; but adjourn to another dyet.

Many bretheren, I find, are in a mighty strait as to a thanksgiving for the peace, which I hear is nou looked upon as good as concluded; and I doubt many Ministers will not observe it, if packt up without the rest of the Allyes. I find it straitens even Mr C. [Carstairs?] and some bretheren most in the Court measures, as many think.

I find there has been measures taken to acquaint the House of Hanover that the Nonjurors are as much in his interest, and that of the Pretender is as much opposed by them as by the other side. It's strange to think hou farr matters are misrepresented to that Court.

The forbearance of the Nonjurors after the first of November is plainly



a silence, and all upon their part, if soe be the Jurors doe not engage upon their side to doe what they can to ward off persecution from them, and refuse to setle any in their room, or receive presentation. Without this, there can be noe ballance.

I heard it notticed, that the Assembly's main strait (the scrupling part) was the sense of the imposers of the Oath, and the framers, as to the reference to the English acts ; and, therefore, in their act they inserted, "till ane explication be had ;" and that nou the act of Parliament has plainly cleared the designe of the framers to be for the security of the Church of England, and they are of the mind that if that act had been openly read and knouen at the Assembly, ther had been noe such clause inserted, and perhapps moe scruplers.

Ther seems at this day a woefull neglect of the French Protestants, for as far as the affair of the peace seems to be advanced ; and, I fear, not only indifference anent the Reformation, on the one hand, and a violence for superstition and idolatry, on the other, may be at bottome, but also a politick and worldly interest. It's beyond all doubt, the French refugees have increased and bettered the manufactorys, both in England and Holland, besides the increase they have brought both to trade, bussiness, and consumption. It's plain, in England, that it would be a great losse to outward interest, should they all remove back to France ; though, I believe, nou, considering that all or most of their skill and wit is learned by Englishmen, and that they live much easier then the English tradsmen doe, and can sell cheaper, the generality of the English would be content to be ridd of them ; but it's not soe in Holland, for the Dutch live as cheap, if not cheaper, than they, and can sell as cheap. Houever, their commone interest being to keep them among their subjects, hinders them from moving, at least soe vigourously, for the recovery of their priviledges in France.

I am informed that the Cocceian principles spread very much among the Protestants in Hungary, and though ther was noe direct schisme and dividing, yet they breed great heats and debates, and a dryness between them. They wer oblidged to have their worship with open

doors, and many spyes wer sent in by the Papists, and others; and their custome was, when ever a stranger came in, whom none kneu to give nottice to the Minister, who broke off, or if not, began with singing, and sang on till the person removed—some times above two hours.

While King William lived, he took much care to keep Cocceianisme from spreading, particularly into the University of Utrecht: When Witzius was called to Leyden, the Magistrats of Utrecht importuned King William for leave to call Vitringa from Groning or Franoker. He flatly denyed them, as he went to the army. When he came back, they again addressed him, which he never took weel. He answered them in a pett, and with a double entender,\* and they took it for a sort of consent. Whereupon they dreu a call, and sent it to Vitringa. The Magistrates, where he was, wer very fond of him, and proposed to make his sallary as high as that of Utrecht, and actually did it to ingage him to stay, and made much work with him. He had a mind to be at the more famouse University, and accordingly sent off some of his books and plenishing to Amsterdame, and appointed a day for his valedictory oration. Mean while, the King sent up a peremptory prohibition of his coming to Utrecht. The Magistrates acquainted Vitringa with it, just the day before he was to have his discourse. Vitringa thus was oblidge to apply to his patrons, and they, with much adoe, admitted him to stay, upon his giving ane obligation under his hand never to accept of a call elsewhere, and of his contentment with the old lou stipend.

I am told, that King William, in his youth, when the debate was about the Stadholder, was oblidge to swear that he should never be Statholder, nor accept of that office, though offered to him by the States; and they all underwent ane oath never to give that office to him or his family, or accept of him. That afterwards, when the times changed, and the necessity of that office, and his being in it, came to appear, they

\* *Fr double entendre.*

mutually loosed each other of their oath, and King William did, by the advice of severall Divines, accept of that office, notwithstanding of that solemn renunciation by Oath. The Advocate, my author for this, said it was the step in that Prince that he could least vindicate.

I am told, that under the Elector of Hannover ther are a great many Calvinists, who meet not only in Synods, but in Generall Meeting, like our Assembly. That the Electour sends persons to these Meetings that represent him, as our Sovereigne does here, [and] that Mr Scot did lately represent him in one of them.

I hear it observed, that our first Assembly, 1690, was made up of persons who may pretend to be the best Presbiterians of any Assembly ever we had; they having all of them, either as Ministers, Preachers, or Students, suffered for their principles, and certainly may be supposed best to understand them, and most heartily to espouse them.

I have it from very good hands, that in the 1692, I think, when the late Duke of Argyle moved for the revocking his grandfather's forfaulter, the Parliament was inclinable to have gone into it; but the Duke of Gordon made that interest with Princes abroad, and they plyed King William soe, that it came to nothing. Houever, the Committy, when they came to enquire into the Marquises tryall, found that the dead-warrant for the Marquises execution was not signed, or that there was none; and yet by our Scots laues this is absolutely necessary, and soe they wer ready to have brought in his death to have been murder, as noe doubt it would have been in lau—such a hast wer they in at that time to have the blood of that great man!

I am told, that a litle after Bishop Burnet published his book on the Thirty-nine Articles, one of the Clergy talked with him upon it, and said that his Lordship had very fairly stated the two sides, but he and many woundered that he had taken noe nottice of the midle-way. "Midle-way!" answered the Bishop, "ther is noe such thing as a midle-way!" Which is certainly treu in Divinity, and these points he handles.

*October, 1712.*—I am informed, that our Nobility, Mar and Loudon,

the last more smoothly, lay much of the blame of the Oaths being imposed upon the Ministers that wer there, particularly Mr C. They say that when it came to the Peers, my Lord Ila did drau up another form of the Oath, without the reference to the English acts, and conteaning the three generalls we agree in, and proposed it to the House; and when they had agreed to impose the Oaths with the Tolleration, and came to consider Ila's draught, they rather fixed upon their oun old one, with the amendment; and Mr C. blamed much for giving assurances that the ministry would goe in to ane Oath. Another of them, Mr Blackwell, I suppose, is blamed for the appropriation of the rest of the Bishops' rent to the Episcopall Clergy and their support, in order to get what he gote to the two Universitys. The longer I live, I think Ministers are happier that are least involved in Court affairs; and, cary as they will, the blame somway comes still upon them.

The beginning of this moneth, our Synod mett. Mr H. Fausyde was chosen Moderator. There seemed to be some concern anent The History of the Sufferings,\* but I think it shall be dwanged† over till matter be lost. We had Mr John Hamiltoun and Mr Scott's transportation to Glasgou before us. There was noe small debate as to the competitions of Calls, Who should come in first? It was generally agreed, that it was in the pouer of the appellants to bring in which of their appeals they sau proper first. The Magistrates began with Evandale. Ther wer many reasons, indeed, from the place and the House of Hamiltoun. But his absolute fitness for the post, and the long clamency of the South Quarter, and their case being nixt to impossible to be planted, if this fail, determined me to vote "Transport," and the Synod wer of this mind by a great plurality. There was ane appeal, not to the Assembly but Commission, against which there was ane instrument taken, that the Commission having the priviledge of planting Glasgou expeditly, could not displant it, nor contradict what [was] done by the Synod, to the prejudice of the toun.

\* Wodrow's great work, for which he was then engaged in compiling materials.

† It will be permitted to die away, and be forgotten. To *dwang* or *dwalm* is, literally, to swoon away.

To-morrou, Mr Scott's transportation came in. There wer very long speeches made. The parish was not, indeed, to be laid in the ballance with Evandale ; yet the Patron was waiting for ane opportunity to thrust in a very unacceptable person, and the circumstances of the bounds, a tract of a country vacant ten or twelve miles breadth and sixteen lenth, and not a Minister on the east side of Clyde but Lanerk ; and many times the rest, on the other side, have noe access to the Presbitry. These, and Glasgou's great argument, from their clamancy, being removed by yesternight's transportation, I was for continouing him at Carluke.

[*October 8.*].—We had, upon Wensday the 8th, the first tryall of any from Patronages. My Lord Glencairn sent up a proxy to us with a subscribed proxy, and he laid before us a Presentation, in form, of Mr John Millar, to the cure of souls. We consulted with the Synod, and gote noe advice. We wer upon a testimony, in our Registers, to this purpose : “ That whereas Patronages had been still reaoned a burden to the Church of Scotland, and they had still been compleaning of it till at lenth it was abrogated, and we wer intirely fred from it at the late happy Revolution ; and though we wer said to have had security by the Union act for our constitution, yet this burden and greivance is again laid upon us : And whereas the last Generall Assembly bare testimony against it, and laid it on the Commission to use all proper measures to have it redressed, and they are yet in the use of means for this end, and soe we want not all hopes of getting releife from it ; therefore, although the Presbytery of Paisley has the outmost regard for the right honourable the Earl of Glencairn, and would willingly goe in to evry thing he proposes, if aggreable to our principles, yet this being disaggreable to them, the Presbytery of Paisley cannot goe in to settle any Congregation in their bounds, barely upon the foot of a Presentation : And they appoint . . . . to goe down to Port-Glasgou, and call the Session and heritors together, and endeavour a Gospell harmoniouse settlment, aggreable to the rules of this Church.” This was on the matter agreed to, and that we would not take the Presentation, but lett the proxy take ane instrument up[on] it, and take it back again. Accord-



ingly, the proxy came in and gave in his proxy and presentation, which wer read ; and the toun of Glasgou came in at the same time, and gave in a representation sheuing the right of Patronage belonged to them, and that they wer to present ane acceptable youth to us. The Presbytery, after consideration of both, resolved, and did tell them both, that we could receive none of the two till they cleared betwixt themselves to whom the right of Presentation did belong ; and dipped noe further into it.

At night, after the Synod, there wer twenty or thirty scruplers about the Oath mett. Mr Lin[ning,] and I laid before them what had been communed at Edinburgh after the last Commission, (*vide supra* ; ) and they seemed generally to goe into it. It was moved among us that the Synod should adresse the Queen, and that this should be proposed to-morrou in the Overtures. I laid before them severall Overtures anent ourselves. That ane accompt should be sent in to Edinburgh of the state of the clear and unclear Bretheren, as farr as could be guessed. That after the first of November the Non-jurants in evry Presbytery should meet together and spend some time in prayer and conference, and drau up Overtures against the meeting before the Commission ; that one should nou be named out of evry Presbytery to convey the rest ; that either these seven, or one from the meeting of Non-jurors, should meet for corresponding and comparing notes together, before the meeting at the Commission. These proposalls relished weel enough ; but there was nothing done effectually in it, but [it was] let slip throu our hand, as we doe many things.

[*October 9.*—Upon the 9th the Synod reasoned long upon ane Adresse to the Queen anent the Oath ; and it was by the leaders of the clear Brethren reaoned needless—and what could we doe further then the Assembly?—and it would propale\* the numbers of the unclear Brethren, and make a noise ; whereas silence was best, that the Commission wer more proper for this. It was answered, this was the last time, perhapps, we might have ane opportunity to act in a joynt way, Non-jurors being, in sense of lau, outlaues ; that what the Assembly did was

\* Expose, reveal. Probably from Lat. *propalare*, openly, &c.

good, but we wer in another capacity, and the time nearer ; that the Commission wer not to sit till the day was over ; [and] that the unclear Bretheren would take their hazard of the inconveniencys of adressing. It was at lenth voted and caryed " Adresse," by fifty-seven to about fifteen. Mr Wyly, Mr J. Stirling, Mr W. Wright, Mr J. Hunter, and I, wer sent out to drau it ; and we brought in the draught, (which *vide*,) and it was aggreed to. For my oun part, I expect noe great things from it, but it will be a testimony of our loyalty, notwithstanding of our Non-jurancy, and a publick deed, which may difference between us and the Episcopall Non-jurants ; and I wish it may tend to harmony, and the greater forbearance among ourselves, in all events.

The Synod likewise aggreed upon a Fast for the rains and inundations, some way peculiar to this province, (*vide* Causes, which are very generall and soft,) and left the day to Presbyteries' nomination.

I have not noticed any thunder this last year, 1712. I doe not remember ever a year passed over my head but I have heard thunder. I shall not say but ther may have been thunder, and I not hear it. Whither this may have any influence upon thir extraordinary inundations and long rains, three and twenty days nou in which, as farr as I could observe, ther hath not been twelve hours without a shouer.

I am told the Blantyre Doctor did presage this evil harvest, and the floods ; and they talk, but whither treu or false, I knou not, that there is to be another and greater flood, wherein Clyde shall be three steps up the Tolbooth stair, in Glasgou ! I hear it peremptorly asserted by some, that Whalley, in his prognostication for 1712, hath pitched upon the 24th of September for ane extraordinary overflowing.

I hear it said this gallaping feaver was in the country just before the plague, the last time it was here, 1645-6-7. Dr Pitcairn sayes the air is infected, many symptomes of it appearing ; and the advice he gives against this infection is, that as soon as persons rise, at least before they leave the room they lay in, they take a litle toasted bread, and a glasse of brandy, or if they take not that, of ale, before they goe out to the air.

Mr John Richy confirms to me all the accompts before sett doun anent Mr James Gordon, (*vide supra*;) only, it was he himself that proposed the text of the cucoe,\* which he expressed his satisfaction with. That he defended his practise of choising odd texts, from this, it made people observe places of the Bible which formerly they had neglected. He was present when he said, lying in his bedd, to the youth, "You are a fool! that woman will never take you." That he said to him, "You have not seen the woman you are to marry." When my relator asked, Where he would have her, then? he answered, he was to goe farr from this, and gett her. He would not lett his glybe be souen in Ireland as, above said. He came to Mr A. Gordoun, and told him he behoved to goe to Derry, and would not be putt off; that the Commander of the ship to which he went was one Broun, who interteaned him as a chaip-lain, under the notion of a Protestant Minister; that he allowed him to pray and expound Scripture some dayes in his ship; that in his doctrine, he reproved them for lying idle, and feasting, while their bretheren wer perishing; that Kirk had hanged some for making a mutinee some dayes before that he came aboard Broun's ship, and called for that schoolmaster he heard was reflecting on his managment; that Mr Gordon briskly told him he was a Minister, and kneu the country, laid doun the scheme, directed a fort to [be] kept in play with one sihp till another broke the boom; that Broun's ship went up to break the boom, and Broun was shott just as the boom was broke; however, the ship gote throu and came up to Derry; that Mr Gordon stayed with Kirk in his ship, as a hostage, till the experiment was tryed, and was willing to undergoe any punishment he pleased, if it did not succeed.

He adds another account which he heard from himself, frequently, and knowes to be treu. Ther was a man in Cardrosse came to him to have his child baptized. He looked him stern, and said, "That child is not yours, but another man's; I will not baptize! Goe home, and tell your wife soe much from me!" The man did soe, and the woman was for

\* Cuckoo.

a litle astonished, and at lenth confessed it was soe ; and another man had to doe with her a litle before marriage with him.

I nou hear that the Episcopalls will not at all qualify, at the day. The state of them, as I have it from one of themselves, is this : They inclined to have mett, but the Bishop of Edinburgh, Rosse, would not call them, for he is peremptorily against the Oath, and all over French. When they mett at Edinburgh, in the Coffeeshouses, they generally agreed, that the Tolleration, in thir circumstances, was noe favour to them. They alledge they sought it not, and did what they could to oppose it, unlesse it had [been] unclogged ; that a bare connivance did them more service, and therefore they would never venture upon ane Oath that might have ill consequences, as to them, and litle advantage. Accordingly, I hear since, that only Cockburn in Lanerk, and two at Perth, and one or two at Edinburgh, have qualified be-south Tay. Houever, they have generally gone into the Service and Lyturgy.

I am informed, that not very long since, Mr Bradburry had a lecture upon Esai xxii. [15-25 ?] anent the Treasurer, which made a great noise at London ; and he was called before the Councill, and made his defenses, that he thought any place of Scripture had [not] been forbid to be explained to the people ; and that he was very bold. I hear not of any thing followed, but the place is soe close upon what are people's thoughts, that it could not but make a noise, and a very great one.

We have many rumers the end of this moneth, as if Mr Masham wer not soe much in favour, and differences between Harley and Bolingbroke, and that he has gote money in France ; but I doubt them all.

*November* [1,] 1712.—The first of this moneth being the last day for the taking of the Oath of Abjuration, I fear hath laid the foundation of much evil to this Church. The full accompt relative therto, *vide* Letters, end of the last and beginning of this, mine and to me. I only here make a feu remarks and hints [which] I doe not mind\* are in them. Whatever were the veus of the first imposition of it upon England, I

\* Remember.

shall not say, in King William's time, I believe, the P[rotestant] Succession was much at heart. But it is observable, I shall not say designed, that in all the acts imposing it upon Scotsmen, there is not one word of the P[rotestant] Succession ; and yet this is what is mostly urged against the Non-jurors, that they very much weaken the Succession, which I am sure is farr from many of their thoughts. I nottice herabout, likewise, a mighty edge and violence in the Jurors to gain proselytes. What pains has been taken by some to presse it upon unclear Brethren is weel knouen, though, indeed, I have never been attacked ; but others have been caressed, threatned, and dayes spent in conference, and explications drauen and altered ; and that in some Presbyteries, not only among themselves, but with their neighbours, and by some that are not yet called to take [it] themselves. For my ouen part, I could never have peace to presse my light, though abundantly clear about it this half-year and more, upon any. It's dangerouse pushing people in matters of conscience ; and I professe it has stumbled me to see the zeal of some this way. I doe not yet find it among the Non-jurors, to increase their party. I wish this methode may not breed dispeace in some, ere all be done ! I notticed, in my neighbourhood here, and elsewhere the Providences have interposed ; and some have fallen ill just before the taking of the Oath came, others wer stoped one way or other. I doe not at all argue from thir, but only observe them, till I see what God has to bring out of such stepps. I find, likewise, our clear Brethren, hereabout, have made the first attacks upon the unclear, though I think they might have rather pityed them, at present falling in with the most hazardouse side of what to them appears to be for the truth. In the pulpite at G[lasgow ?] Mr J. C. is reported, the week before the Oath was to be taken, gave a Popish Plott as one of the causes of God's contraversy ; and said, he feared many Ministers wer engaged in it, and wished a litle time might not discover it ! Their names and reputation are very openly attacked in conversation, as persons ledd by a party, as ignorant, and fools ; and the best and softest word is, " 'They doe not understand the Oath.'" I have heard the reasons given, why the Nons\* are soe very numerous,

\* Non-jurants.

at some length ; and neither conscience, nor any such motive supposed. They are, ignorance of the terms, hopes of non-execution of the penaltys, fears of the Pretender's coming in shortly, or, in plain Scots, to leave a room for compliance, and comeradship, that they would noe doe otherwise than their comerads did ! These might be soon enough re-torted upon the other side, many of them, and some harsher constructions, if they wer disposed ; but that is not the methode to be taken to help on the Gospell, at such a time ! Besides, many gentlemen who have taken it are very violent in their reflexions upon the Nones. " These are the beginning of sorroues," and should be embraced as part of the crosse ; and it may be, by them the Lord is preparing for some greater tryalls. But to leave this dark side, Ile observe, that it seems weel ordered, in Providence, since the ministry could not come to be all clear in swearing or forbearing, that there are good-tempered persons on both sides, who incline not to run to heights. If every one that had taken reaoned the Non-jurors in a Popish Plott ; if every recusant reaoned Jurors making open defection from our Covenants, I knou not where things would end ! I hope there are some of temper, on each side, that will endeavour to be band-stones ! It is a mercy for the people that Ministers, popular as it's called, and generally taking and esteemed by them, are on both sides. This calms their heat, when they see undoubtedly pious and gracious men take and refuse. May be, if it had been otherwise, the schisme would have been greater than I hope it shall be. The people, indeed, are in a mighty ferment, and I fear the consequences ; and I hope noe Non-jurant will any way heighten it ; and if Ministers can right among themselves, I hope this will wear off. I fear Sessions more than people ; but where I have yet heard of disorders among them, in Eagleshame, Kilbride, Lanerk, Machline, Disserfe,\* Glesfart,† I observe in some of them, at least the Ministers did appear once, and not very long before against the Oath, and discovered their mind too freely on that head ; and nou, when they have taken it, after these discoverys made, it makes it goe the worse down. Where Ministers for some time have be[en] clear, I doe not hear of soe much gumm.‡

\* Dalsarf.

† Glasford.

‡ Umbrage, variance.

I hear of a practise of one in . . . , which I like pretty weel, and wish it had been more practised by clear Brethren, where their people wer like to stumble. The Minister, after he was come to a satisfaction in his own mind as to the lafulness of the matter of the Oath, he called his Session, acquainted them with his clearness, some time before the day, and gave them copys of the Oath, and desired each Elder to consider it, and lay before the most sensible of his proportion;\* and bring him back the sentiments of all upon it. He told them he was come to satisfaction anent it, and had noe difficulty but their stumbling, and the Gospell's being rendered useless among them; and if he found it would be soe, he would determine himself therefrom. If he took it, and was laid aside from being usefull to them, that he reaoned the worst thing he could fall under. It was done accordingly, and the report was, that they did not fully understand it; and if he did take it, they would, as farr as they could, guard against casting at him. Yet I hear there is stumbling among them.

Upon the other hand, there is a practise in one place, C[ambus]l[a]ng, which I cannot at all approve. The Minister did, on the 29th of October, a Fast day afternoon, read out the Causes why he could not take the Oath, from its being a homologating of the Union, against which he had addressed, and some other things; and told them he was resolved to stick by them, if they stood by him, &c., and yet did not condemn his Brethren that took it, as tempering with people and Sessions before was what I could never, except in some special cases, allow of; soe this declaration, after [taking the Oath,] is what is certainly ill-timed and placed. The people wer pleased with his Nonjurancy, and it's time enough to give reasons when called to an account; and I think nothing is to be done that may heighten the breach among the people.

Houever, the practise of the clear Brethren abstracting from conscience, and light of the swearing's being a present deuty, that could not be neglected nor delayed without sin, have acted a very unpolitically part. Certainly the Presbyterian interest, especially in the West, is much intermixed with the inclinations of the people; and considering the temper

\* The district of the parish assigned as his "proportion" to visit.

of Nobility and many gentry, if Ministers losse their people, they losse much of their interest in the West ; and the most part of the country I fear [will] be much laid open to the attempts of Mr M'Millan, and Seminary Preists that are come over in great abundance, and the foundation of a disgust laid that is not easily to be removed. And I confesse, though I hate a popular supremacy and a pleasing the people by briguing\* and cajolling them, yet I pity the most part of the commonality. Their objections are specious anent the Oath ; they are strenthened, noe doubt, by the considerable numbers of Non-jurors, most of whom they reacon the tenderest and strictest, and they can not take up the answers given to the objections against it, because they are really precisions and abstractions from the ordinary acceptation of the phrazes in the Oath, and they are scarce capable to be reasoned with upon the head, and the coal is blouen by Jacobites and others ; and in thir bounds, except it be in Glasgou, and among gentlemen, the people most noted for piety and exercise are really against the Oath ; soe that unless Providence stepp in wonderfully, I see noe cure for their stumbling, except time and forbearance doe it.

And, therfor, under the prospect of this, I was much for the proposall, before, that all Ministers should have forborn, at least for some time ; at least on the South of Tay. For the North, I confesse, that state of things is very much different from the West. There Ministers can scarce live, or have any exercise of their ministry, if the gentlmen and heretours gett any handle against them to make them uneasy.

I doe not knou hou the declarations and explications given in at swearing will relish in the House of Commons. I suspect they may be made use of as a handle to bring on sadder impositions. Carnwath's protest at Edinburgh made some noise ; but he mistook in the wording of it. If he had insisted that noe declaration should be read, it's said that the Justices could scarce have refused his Overture ; but when it was delivered *viva voce*, and instruments taken in the nottar's hands brought with the Ministers, he only protested that it should not be recorded ; and told he was at Parliame<sup>n</sup>t, and on the word of a gentleman he never

\* Caballing. From Fr. *briguer*.



heard of any adrese given in or printed at London ; which was odd. There was a counter-protest that his protest should not be recorded ; because the Ministers did not crave [that] their declaration should be recorded in their books. Carnwath mett that night with Balmerrino and some Jacobites, and they dreu the draught of a very bitter protestation ; but when he presented it to-morrou, the Justices would not receive it.

I hear this account very weel attested. There was about the Circuit [16]85 a very honest man in the parish of Badernock, who was unequally yocked, and had a godless and graceless wife, very imperiouse, and a hatter of all seriousness. When he went about family-worship, she would disturb him, scold, &c. When he used to goe to Conventicles and meetings for prayer, she cursed him ; when he came home, threu stools, &c., att him ; and he durst scarce ever venture in at these times, without some of his neighbours with him. The man is given up to the Circuit for a haunting of unlauffull meetings. He did not compear. She, without any concert, appears at the Court at Glasgou, and when he is called, (without any concert,) she answers, " My Lords, all is treu ! He is a rebell ; there is not a Conventicle in all the country but he is at it. He deserves to be hanged : Hang him, my Lords !" The Lords asked who she was ; and it was told it was his wife. She continued in her outrage with the greatest fervency. The Lords ordered him to be scored out of the roll, and said, " That poor man suffers enough already from such a wife !" Soe wonderfully does Providence overrule even the wickedness of the wicked, for the good of his own people ! The man was thus delivered, farr from the woman's desire.

I hear, from the Minister at Larber, thir accounts of Mr Robert Bruce, &c.\*

I am weel informed that King William, when Prince of Orange, did not only largely contribute to the support of the banished Ministers and sufferers in Holland, but imployed his moyen in Brandenburg and Zell,

\* What follows on this and the succeeding page is deleted, being contained in Wodrow's " Biographies."

and gote doun considerable summs from thence for their use. This I have from one of the Ministers who was there, and shared of it ; and he adds, that they sent up some of their numbers to wait upon him and thank him. He interteaned them with great warmness, and spoke affectionately of Religion, and blessed God much that had enlightened his mind with saving truth.

Mr James Stirling gives me this accompt of Mr Durhame, which he had from Mr Tulledaff, who lived there about, (a fuller accompt, *vide* vol. I. of MS.) that Mr Durham was married upon a daughter of the Laird of Duntervy's. His wife was a seriouse woman, and her mother, the Lady Duntervy, a very pious woman. Mr Durham had noe desing of the Ministry ; and though morall and studious, yet was a stranger to religion. One time he comes with his wife to her mother's house, in Queensferry, where Mr Ephraim Melvill was, and had a Communion. Upon the Saturday, his mother-in-law pressed him to goe with him [her] to hear sermon. He said he came not there to hear sermons, and was pretty averse from going ; yet, being pressed, he went. Whither it was Mr Melvill that preached, my informer has forgote, but thinks it was. He was very affectionate in his delivery, and deeply seriouse, though the matter was but ordinary ; yet his seriousness fixed Mr Durham's attention very closely, and he was a litle affected, though not changed ; but a fitness begun to be wrought for the morroues work. When he came home, he said to his mother, " Yon man preached very seriously, and I shall not need to be pressed to goe to hear to-morrou !" Accordingly he went, and Mr Ephraim Melvil's text was, " To them that belive He is pretiouse ;" and he so sweetly and seriously opened up the preciousness of Christ, and the Spirit wrought soe on his spirit, that in that sermon he first closed with Christ, and covenanted, and went streight doun to the Table and took the seal, though to that day he had been ane absolute stranger to beliving ! He ordinarily called Mr Melvil " father," when he spoke of him, or to him. After that, he retrainched his scarlet cloak and habite ; and spent his time for a while in reading with the greatest assidouity, and came West to Irwine, and was licensed

in that Presbytery. He informs me, that after his conversion he was in the army. Many gentlemen wer there for the cause of Religion ; and he thinks he was a Captain. Mr Dickson hapned to be in the army, and he observed him one day, when his company was exercising, speak to them with great strenth of reason and seriousness about religion and their souls' state. Mr Dickson comes to him, and sayes in his pleasant way, " Sir, goe home ! You are not for this work ; God has greater work for you !" It was Mr Dickson that brought him to Glasgou, and promoted his call.

It was observed by the Ministers at that time, that Mr Dixon was for the moving the affections, and Mr Durham for close-dealing with the conscience. Mr Dickson had the happiest and gainingest way of winin [winning] upon the affections of gentlemen and others, and commending religion to them, of any in his day. At the Assembly at Glasgou, after the Duke of Hamiltoun or M[arquis ?] had dissolved the Assembly in the King's name, and charged them to rise, and left them, Mr Dickson rose up, just as the Commissioner went out, and made a speech to this purpose : That that Nobleman was very much to be commended for his zeal and faithfull[ness] to his master the King, and sticking closse by what he thought for his credite and interest ; and he craved leave to propose his example for the Assembly's imitation : They had a better Master, Christ the King of kings, to serve ; and His credite and honnour to look after, according to their commission and trust ; and therefore he moved that, having this in their eye, they might sit still, and doe their Master's work faithfully. This speech mightily moved the Assembly, and they chearfully sate still.

I am informed by the same hand, that Mr Alexander Henderson was the occasion of bringing Mr James Wood and Mr David Forrest [Forret] from Episcopacy. Mr Wood was a youth of great expectations and learning, and he and Mr Forret wer intire comrades. They and the youth therabout had been all corrupted by Dr Panther in St Adreues with Arminianisme and Episcopacy. Mr Wood was violently Arminian, and exceedingly seen in that contraversy, and knouen to be soe by all

the Ministers, yet much favoured by them and caressed. One day he was praying his alone for somewhat, and that was darted in upon him, "Why seeks thou that from God, that thou hast pouer in thy nature to doe? This is mocking of God!" This struck him, and put him from his prayers, and he fell into deep exercise and concern of spirit; and the Lord, from inward feeling and sense, brought him throuly off Arminianisme. A while after, Mr Henderson invited him and Mr Forret to be with them at their meetings for prayer, among the Ministers, and for conference. After they had been witness to very much of God's presence among them, at parting, Mr Henderson enquired, What they thought of them? Mr Forret was all in a flash, and said, He had never seen the presence of God among Ministers till nou! Mr Wood was more solide, and said, That, indeed, he had never been witness to any thing like that in their Episcopall meetings; but nou, their affections wer up, and they wer men, and behoved likewise to have their judgments convinced of Presbyterian Government. Mr Henderson said, It was very reasonable; and asked him what he had read on that head; and named severalls which he had not seen, for all these books wer kept up from them. Mr Henderson put in his hands Calderwood's *Altare Dam[ascenum]*, which he was mightily taken with; and throu the reading of that he was perfectly satisfyed with him, and became a Presbyterian.

Mr James Stirling informs me he had this accompt from the third hand: That a litle befor Sharp's turning, he was much jealousd almost by all, except Mr James Wood. One day, in a meeting of Ministers, they fell a speaking about Sharp. Mr Wood did defend him. One of them went pretty farr, and alledged Mr Wood was drauen over by him; at which Mr Wood said, he would knou what truth was in it. The brother, Mr Donaldson, I think, from whom my informer had the accompt by Mr Hasty, said, "Sir, you are a man of farr more experience and prudence than I, but allou me to tell you Sharp will shift you, and bring on another discourse; and, therfor, keep him by the point!" Mr Wood went to him; and after a litle commone conversation, he said,

“Brother, you see the way hou matters are like to goe : and the Parliament are going on at a strange rate. It’s the mind of severall bretheren a Testimony should be given against this way, and particularly Episcopacy, and for the Covenants.” Mr Sharp never notticed what he said, but as soon as he was done, he sayes, “Mr Wood, my Lord Commissioner wonders you doe not visite him. He has a great value for you.” Mr Wood presently took his drift, and sayes, “Mr Sharp, you doe not answer me my question. Doe not wave me this way !” When he found he was in earnest, and would not be diverted, Sharp fell in a great rage, and said, “What, will you testify against the Parliament ? you [will] find frost in that, I see !”—or some expression to this purpose—“to have all such meetings, upon any such head, declared seditiouse and treasonable ; and meet if you dare !” Mr Wood came back to the Ministers, and told them he belived nou, and found all was treu ; and narrated what is above.

He tells me, likewise, that at another meeting of Ministers, a considerable time befor the change, there was Mr Rutherford, Mr Wood, Mr Honnyman, and Mr Andrew Donaldson, and others. They fell upon the debates about the Protests and Resolutions. Mr Wood said pretty much to defend the Resolutions ; Mr Rutherford spoke not a word. Mr Honnyman took up the discourse, and spoke in favours of them. Mr Rutherford fell on him with a great warmth, and abused him pretty severely. When they came out, Mr Donaldson sayes to Mr Rutherford, “Sir, I thought you dealt not fairly just nou ; you lett Mr Wood goe without saying anything ; but when Mr Honnyman spoke, though he said lesse than Mr Wood, you fell on him like a falcon !” Mr Rutherford answered, “I knou Mr Wood to be ane honest man, though he be wrong in this matter ; but Mr Honnyman is a knave, and will prove soe !”

After all was overturned, and Prelacy sett up, Mr Donaldson meets Mr Wood in Edinburgh, and though Mr Donaldson was a pretty violent Protester, Mr Wood embraced him with a great concern. After a litle conversation, Mr Donaldson asked Mr Wood’s thoughts of their differences nou. “Alace,” sayes Mr Wood, “I see nou the Remonstrants

wer in the right ; the Resolutions have ruined us ! For my own part, I still\* hated breaches and separation, and that made me do as I did."

He informs me, that Mr George Hutcheson was at first, when a student, Arminian in his principles ; till, by converse with Mr David Dickson, he was recovered out of that snare. Mr Hutcheson afterwards used to say that Arminianisme was the most dangerous and most terrible error he knew ; and that if he had been as much master of reasoning and Scripture as he was afterwards, nothing would [have] ever been able to turn him from that error, but the grace of God.

I find Mr James Stirling was very early pious and serious. When about six or seven year old, he was still praying when in the lowest class of the Grammar-school. One of his condisciples tells me, when he had run over his lesson, he would, in the midst of the scholars, [have] taken out his Bible and fallen a reading of it ; and laid in his head in a nook of the school after[wards,] and fallen a praying. He himself tells me, that when very young, he felt an extraordinary love to the Scriptures, and they were his great delight as soon as he could read them, and he never wearied of this ; and he had a great love to the people of God and Ministers, before he knew wherefore.

Mr Tate tells me the manner and way of his good-father, Mr Andrew Mortoun's, conversion. When he was young, he was very loose, and a horrid swearer. One day, (I think he was then a souldier,) he was in the tinnise-court at Edinburgh, only an on-looker ; and at some sudden turn or other of the game, Mr Mortoun fell out into very dreadful oaths. There was one of them that were playing, upon hearing, says, very gravely, " O but that young man swears fearfully ! " This, in the hand of God, (for he knew not the man, nor he him,) did work on him ; and [he] fell under a present damp, and left the court full of confusion. What a sad case was it, that he was fallen into such a habit as others thought it dreadful !—and yet he scarce knew what he was saying : And this led him up to view his heart and way ; and from less to more, he turned very serious, and that was the beginning of it.

\* Always, constantly, uniformly.

*December* [3,] 1712.—The third day of this moneth, the Commission sate at Edinburgh, where I was ; and I shall set down ane accompt both of the proceedings of the Commission, and the Meeting of Nonjurors, evry night after the Commission was up, just as they fell out the three dayes we sate. The first dyet was taken up in the roll, and appointing a Committy anent one Kirk, a Probationer, to whom Sir David Dalrymple had given a presentation to Morum, [Morham ?] In the afternoon, the Commission was upon that affair of Kirk's. He was one that was educate for the North, and had somewhat of the Irish language. He was allow'd to preach at Morum till the nixt Assembly ; but, in case of ane invitation to the North, was appointed to goe North, and the Presbytery wer discharged to settle him till the Assembly sate. There was a reference from the Presbitery of Kircaldy to the Commission tabled, and remitted to a Committy. The matter was this : One Mr Doucate was presented by the Queen to Bruntisland, and a presentation under the seal laid before the Presbitery. The man, it seems, was under noe good repute. The Presbitery wer divided about him. At the Assembly, ther came in a competition of calls to Bruntisland, and the Assembly remitted it to the Commission. Upon the incoming of Patronages, this Doucate is presented. The Commission waved it, and would give noe advice at all. They alledged, at the former Commission, that they would give noe generall rules, but advice in particulare circumstantiat cases. Here a particular circumstantiat case, and they refuse advice intirely ! Some [contest]ed openly, that unless that the people did give their consent, some way or other, whither in the form of a call, or otherwise, he should not debate, he would never goe on to ordean. This was pressed to be given as the mind of the Commission, but that would not be yeilded. Nou, it was alledged, that advices in particular cases would be drauen into generall rules. The matter was, the Queen had given the presentation, and peremptory wer some that noe advice should be given. Some, in reason[ing,] termed Patronages a circumstantial thing to the setlment of a Minister ; but I fear it will be such a circumstance as will bring in a very corrupt ministry ! Others, in the heat of debate, alledged some wer soe cold and indifferent, that if a col-

lation wer sent to a Bishoprick, Ministers would not declare against it, because contrary to lau !

[*December 4.*].—Upon Thursday, Mr Hamiltoun presented the petition of the Duchess and Presbitery of Hamiltoun, and parish of Straven, craving to be heard in what they had to say against the Synod's sentence transporting him to Glasgow. It was pleaded by them, that for the expedite planting of Glasgow, they had appealed to the Commission ; that the Commission's pouer was plainly to determine in all processes relative to Glasgow ; and it wer most unjust to allow a determination for one side, and not for another. Glasgow urged that the narrative of the Assembly's act was for the setlment of Glasgow, and the Commission behoved to explain their pouer by that, and though they had pouer to medle with [the] Synod's sentences that wer against Glasgow, yet none to renverse these that were for Glasgow's setlment, as this was, which was the unsettling of Glasgow, not its planting ; and that it would be contrary directly to the designe of Glasgow's priviledge ; and that the petitioners might blame themselves that had not appealed to the Assembly, if noe redresse wer had upon their supposed lesion by the Synod. The Commission, by thirteen votes to seven, determined that it should not come in before the Commission ; whereupon Mr Hamiltoun compleaned to the nixt Assembly, and appealed to their decision. The Commission reaoned ane appeal to the Assembly null, and would have had that word fallen from, but they would not yeild.

In the afternoon, Mr Scot's transportation came in, and that affair was pretty plain. Since his qualifying, the people are in ane odd ferment, and generally he is deserted ; and though the case of the Presbytery be very clamant, and in some respects worse since the Synod, especially as to the Jurant bretheren ; yet, his mind being pretty weel knouen that he could not be comfortably among them, he was almost unanimously transported to Glasgow. Much noise was made in private of Mr L . . . advising some of his elders to protest in the session against his Jurancy, before they sate with him.

[*December 5.*].—Upon Friday morning, after the rolls, Mr Flint desi-



der[at]ed a Conference in the Church between some feu members, Mr Carstairs, Mr J. Stirling, Mr Ramsey, Mr Wishart, Mr P. Cumin, Mr Flint, Mr Allan Logan, Mr William Wright, Mr A. Rodgers, Mr William Miller, Mr Robert Wodrou, Jeriswood,\* and Collonel Erskine. Mr Flint opened the meeting with telling them that the Recusants had desired him, in their name, to lay before them, in this private manner, their earnest desires of union and peace in the Church, and to acquaint them that they had mett severall times to fall upon measures for this ; that it was all their opinion that nothing should be brought to publick against their bretheren ; and that the Commission's inclining to drope the bussiness of Patronages was very greivouse to them. Jeriswood fell out upon the meetings of the Nonjurants as a separation from their bretheren, and schismaticall, and upbraided us with entering to Resolutions, and laying them before the Commission. This seemed generally disrelishing to the Ministers who wer of opinion the meetings of the Recusants had done noe hurt ; and, if they had knouen all, they would have been more of this mind. Mr Flint compleaned likewise of a passage in the Diallogue printed on the Oath, alledging the reason why nothing was published against the Oath was, because the Nons † durst not vent their principles anent blood-right. ‡ This was disowned by all present, and the conference issued in a motion in the Commission for a conference in the afternoon anent our present circumstances, and for the keeping up harmony.

In the afternoon, we mett in a Committy of the whole house ; and ther wer long reasonings, which came to litle issue. Forbearance was urged, and the pulpite-warr spoken against by both sides ; the presse-war upon the Oath was likewise talked of, and it seemed agreed that it should be as much as might be let alone, except against attacks upon both sides by Jacobites and M'Millanites. It was proposed that the Commission should declare that Jurancy or Nonjurancy is no ground of separation. That was generally allowed in reasoning, but many thought it not proper to be declared, both because it might heighten the feaver that is among people at present, and because it was almost upon the

\* The Laird of Jerviswood.

† Nonjurants.

‡ The right of succession to the throne of the United Kingdom, *jure sanguinis*.

one side ; and one moved that it might be declared that Recusancy was noe ground of deprivation. After many hours' reasoning, at lenth it was proposed to come into a recommendation of the Assembly's act for forbearance ; and after a litle debate upon that, as done already by the Commission, a draught of ane act was read by Mr M'George, which was gone into ; and when we turned to a Commission, voted and approven, with the Synod of Lothian's declaration against the Pretender, and for the succession, *mutatis mutandis*, there was some debate about the nixt dyet of the Commission, whither February or March. Some would have had a Commission named, and if there fell out nothing, not to be kept till March. But it was carryed to March, by two votes. Upon the whole, I remark, that the motion for unity and peace comes from the Recusants first. I dare not doubt of the Jurors, and it seems their interest to seek it. Whither it was out of jealousy of the Recusants' unwillingness to enter upon such motions, or what, I knou not ; but it came first from them : And I am sorry I have it to remark, too, that though our Conference was for peace, yet the temper with which it was managed by some on both sides had not much promising in it. It was evident ther wer mutuall jealousys, and the least thing that seemed to favour either side was opposed with violence, and evry inch was disputed. The Lord pity us, [and] keep us from brecking !

I come nou to sett down a hint of what was discoursed on in our Meetings that wer Nonjurors, at night, after the Commission was up. We mett in a pretty large room, and ther wer about sixty of us. Thir large Meetings I was still\* much against, except for a generall consent to what should be prepared in lesser meetings ; for, beside the mixture that is in all such large meetings, which hinders freedome, it's evident their numbers hinder bussiness, till it be prepared to their hand. I observe, further, that we pretended nothing but mutuall conversation anent our duty and safety, and disclaimed all judicative pouer. Ther was a meeting upon Munday's night, where I was not ; and it was resumed, as to the substance of it, upon Teusday. They, it seems, all agreed to sup-

\* Always, uniformly.

port their Jurant bretheren in conversation with them, as if noe difference had been, in conference with people, to diswade from deserting them, and in sitting with them in Judicatorys. All these seemed to be satisfying to all present on the Teusday's night ; and, indeed, in all that numerouse meeting, I did observe very much of ane inclination to peace, and keeping up the Unity of the Church. There was a case proposed what to doe with children of persons in the Jurants' parishes, when their parents came to seek baptisme from Recusants ? It seemed generally aggreed that it was not advisable to baptize them without a line from their Minister. If they went to Mr M'Millan, there was noe help for it. The stifness of the Minister was to be blamed for it, and not we.

Ther wer two commissioned from the Societys in the South and West, who follou Mr Hepburn mostly, but hear others likewise ; Mr Ga[briel ?] Mitchell, and one Thomson, in Mr Hepburn's parish. Their desire to lay somewhat before the meeting was hinted at to us, but waved because we wer only accidentally mett together, and did not claim any pouer of a Judicatory. Houever, a Comitty was appointed upon another affair, to consider Overtures for a generall correspondence, and a declaration of the grounds of our recusancy ; and some Ministers they had spoken with took their oun way to inform them of that Comitty, where, as I shall notice, they came. Ther wer heavy complaints made of some Jurant bretheren who, in their conversation, endeavoured to blacken the Recusants, and alledged in the Synod of Lothian, that the declaration the Nons gave in to the Synod was worse than the Oath ; and, among gentlmen and others, represented them as weak and fools, and endeavoured to take off gentlmen from hearing them. There wer very particular instances, without naming persons, given by particular bretheren, soe that the matter of fact seems too weel grounded. It was aggreed to represent this in conversation to some of the leading Ministers among the Jurors, and the hazard of the people's withdrawing in some cases to the Separatists with their children, if they stood stiff in the matter of baptisme ; and to presse them, for peace sake, to use their influence [with the] brethren concerned to forbear the first . . . . . much as might be found proper in the second. It was generally agreed

upon that all preaching upon the Oath should be forborn till matters came to ane extremity, and we wer oblidge to leave our people. It was judged proper that a declaration of the reasons of our Recusancy should be in readiness, in terms wherin we could all agree; and since there was noe draught nou in readiness, it was remitted to a Comitty, one out of each Synod, to meet to-morrou, to bring in Overtures anent that; and, if any motion should be made to the Commission about ane addresse, Mr Hart, Mr Flint, Mr Brisban, Mr Logan, Mr Gilchrist, Mr Tod, Mr R[obert] W[odrow,] and another, wer named.

We mett to-morrou, Wensday, and reasoned upon the proposing ane adresse to the Commission in favour of the Nons. This was by all thought unfitt. Some alledged addresses from us wer too plain and ingenuous as to the grounds on which we went, and sheued our Revolution principles too much to gain favour to us. It was doubted if somewhat or other should not be throuen in by the Commission, which we could not goe into so weel, and reaoned more proper for us to record our declaration of our principles in our Presbyteries or Synods, where we might have them in our own words; soe this was lett fall. The Overtures agreed to I leave, till I come again to the generall meeting. One of our number represented the matter, upon which the two Commissioners from Mr Hepburn's party wer come to toun, and that they had seen their Representation and Greivances. They had a long paper of twenty-seven Greivances, and a desire to lay before the Nonjurant bretheren, that if they would concurr with them in redressing these greivances, and separate from the Jurants, that is, refuse to sitt with them in Judicatorys, and imploy them in their pulpits, or preach in theirs, they would intirely join with us; and if not, they and their constituents resolved intirely to break off communion with us. I did not see the papers, nor the Representation; but this was delivered as the substance of it; and they added further, they wer resolved to publish a Testimony and Warning, and declare the reasons upon which they would separate from both; and that they had the concurrence of many Elders and others, that wer ordinary hearers in the West and South.

This matter the Comitty did not think fitt, as a Comitty from the

Generall Meeting of the Nons, to hear the two commissioners on, but dismissed, and left M[essieurs] Hart, Millar, Logan, and W[odrow;] and the rest went to the Commission, which by this time was sitting. The two came to us, and told us, in substance, what is set down. We moved them to a delay of giving any Testimony, and represented how heavy it would be to Ministers who had taken the severity of the Government upon them, and ventured their all, for what they thought was the menteaning of our Reformation; to have Praying Societies setting themselves against them, too, and adding a load to their burden. We represented, that our separating from our bretheren was what was contrary to the practice of all that had gone before us; and from Welsh, Knox, Davidson, and many other lights, we could mentean our practise. We reasoned a litle with them on the groundlesness of this desire, and took off what they said that the Jurants had given up their holding, and ouned the Queen's Supremacy, and laid before them the contrary declarations they made; and how debatable that matter was; and how that our refusing to joyn with them in Judicatorys wer a giving up of Judicatorys intirely to them, and a casting all in confusion. We did not see much incline to argue with them as to soften them, and they seemed to be satisfied to delay what they called their Testimony, if their constituents would come in to it, which we pressed them to endeavour. We told them matters might alter, and when we counted it proper and wer oblidged to it, we would declare the grounds of our Recusancy, which might save them some of the trouble; and when it was proper, and we could not joyn without sin, it was then time enough. We took occasion likewise to tell them that their party wer represented as Jacobites, and they had never given any declaration against the Pretender, nor signified their request to the Hannover Succession; and that the Jacobites did promise to themselves very much from them, and that they wer represented by gentlemen and noblmen, as enemys to the succession, which was now the difference between Jacobites and others. We told them the main designe of our Covenants was against Popery; and while they wer suspected of inclining to a Popish Successor, and made noe contrary declaration, it was in vain for them to pretend to strictness in principles.

We represented unto them, that this would strenthen them much against Mr M'Millan and his party, and that, if they did not upon their declaration upon their two points aggree in it, they would be looked upon, as we feared many of them wer, to be Jacobites.

This seemed to move them, and they declared themselves very plainly upon both sides to us, and promised to use their endeavours with their constituents to aggree upon a declaration as to both, and desired two or three of us to meet with them in the afternoon, and converse upon the wording of it; which we aggreed to. M[essrs] Millar, Logan, and R[obert] W[odrow] mett with them, and we aggreed upon a clause to this purpose: "Whereas we, the Societys, &c., are misrepresented as Jacobites and enimys to the Protestant Succession and Civil Government, we declare (as to the Queen in the terms of Mr Hepburn's adresse to the Union Parliament) and that we disclaim [all] title and claims of the Popish Pretender to the crouen of these lands, and our hearty affection to the Succession of the Protestant Family of Hannover, in a consistency with our covenanted work of Reformation, and civil libertys of this land." This draught they promised to lay, as from themselves, before their Societys, and hoped to prevail with them to goe into it. We endeavoured to take off the prejudices Jacobites spread against that Family to them; and represented what sufferers their predecessors had been for the Reformation, and hou blamless a Court it was, and of what hopes the Electorall Prince and his Princess was, and other things to this purpose. If soe be this proposall take, and they be brought into it, I am hopefull it may be of very great use to the Revolution interest in Scotland; and whatever aspersions be cast upon us that are Nons, as enimys to the Succession, perhapps this step, in deu time, though we be not seen in it, may be of as much use in this broken time, and in case of a choak, for the strenthning of the Hannoverian party, as all the Oaths that our bretheren have taken. Thus we parted very good friends, and diverted a Declaration and Testimony, as they call it, that might have had ill effects.

At night we mett in our Generall Meeting after the Commission, and reported that some of our number had taken measures, as private persons,

and not from them, to divert . . . . . the heights of Mr Hepburn's Commissioners, [and that] we hoped they would be noe more . . . . . Then the Overtures wer read and agreed to, as folloues : 1<sup>st</sup>, That the Non-jurant bretheren, throu the severall Synods in the kingdom, correspond with the bretheren at Edinburgh, afternamed, from time to time :

SYNOD.	PERSONS.	CORRESPONDENTS.
Glasgou and Air,	Mr Robert Wodrou.	Mr J. Flint.
Merse and Tiviotdale,	Mr Alexander Loudon.	Mr William Millar.
Dumfreice,	Mr James Murray.	Mr James Hart.
Galloway,	Mr Andrew Cameron.	Mr James Hart.
Argyle,	Mr . . . . .	Mr Neil M'Wicar.
Stirling and Perth,	Mrs Birsban and Black.	Mr Webster.
Angus and Merns,	Mr Samuel Johnstoun.	Mr John M'Laran.
Aberdeen,	Mr Francis Melvill.	Mr John Shau.
Fife,	Mr David Pitcairn.	Mr John Shau.

And that Mr Francis Melvil correspond with these be-north Aberdeen, in Murray and Rosse, particularly with Mr John Urghart, and Mr James Gordoun : 2<sup>dly</sup>, That the bretheren, Non-jurors, in each Presbytery meet among themselves as soon as may be, and agree upon the grounds of their not taking the Oath, and send them to the Correspondent just nou named, that he may transmit them *quam primum* to Edinburgh : 3<sup>dly</sup>, That the Correspondents meet on Teusday before the nixt Commission at three of the clock, in this place, or upon missives from Edinburgh, sooner, if need be, with the follouing bretheren as assistants : Mrs M'Ay, Bouston, Gustard, from Merse and Teviotdale ; Mr Gilchrist, Dumfreice ; Mr Rouan, Galloway ; Mrs Rogers, Wright, Lining, Wylie, Finlater, Lindsay, Glasgou and Air ; Warden, White, Moncreife, Stirling and Perth ; Logan, Ebenezer Erskin, Cuthbert, Moncreife, Gillespy, Fyfe ; Robert Trail, James Ramsey, Angus ; Col. Campbell, Aberdeen ; Brand, Livistoun, Bonner, Anderson, Murray, Williamson junior, Robison, from Lothian.

The Meeting thought that a declaration of our principles and reasons

of our Recusancy very needfull, in case we should be attacked, and they did not think they could take upon them to drau up a declaration of this sort, and therfor remitted it to the bretheren in each Presbytery ; and in case noe attack be made upon us, it will be time to meet nixt Commission. If not, the bretheren at Edinburgh being to meet together weekly, and communicate their correspondence, are impoured to call the above named meeting . . . . where the grounds and other things found necessary may be consulted. We seemed generally aggreed to medle with nothing of our differences in publick.

Upon Thursday's night there was a small meeting of Nons, which I forgote, and I hear they discoursed only on Patronages ; and resolved among themselves, as to their own practise, not to consent to plant upon a bare presentation without the people's consent ; not to concurr, for their share, where there is any thing like simony, or *ambitus* ; and [not] to yield to recording presentations in their records ; and to desire the Conference above narrated. What they designed mainly was Patronages, but it was enlarged by their three commissioners to a declaration of unity, &c., as above. This, with a list of Nonjurors, which are at a pretty modest computation above three hundred, (*vide* List,) is all we did ; and the List cannot be compleat in Argyle and Angus, where the Justices did desert. Among us all there was very much harmony, and inclination to preserve the peace of the Church. Our great strait was, Hou to preserve our bretheren's credite and usefullness among people, and yet not stumble the people at us both, and give them a handle to goe to Mr M'Millan ? I wish bretheren and people be as tender with respect to us ! We have, I hope, hitherto approved ourself to be hearty for the peace of this poor Church, and if attacks come from the other side, we will have a witness within ourselves that we have done nothing to provock. Indeed, people in severall places are in noe small hazard to break off from us both ; and it will take our joynt and hearty pains to preserve from schisme and division, at this nice juncture. We seemed all very much against a neu day's being granted for the taking the Oath, but nothing offered as what we could doe to prevent this being done, without mistake.



I hear some feu Ministers about Edinburgh are making use of blank summons, and they are to be called shortly and filled up before the Lords of the Session. I doe not yet see the benefite of these, and I fear they make a noise, and raise real summonds against them and others.

I hear of noe prosecutions for Recusancy as yet, but against two Ministers. Mr Moncreife of Largo, within a day or two after the time was elapsed, the Laird of Largo, as Patron and a Justice of Peace, offered to shutt up the dores of his Church, and that at his own hand. The Advocate was acquainted with it, and methods wer taken softly to cary him off, and I hear it's over. Mr William Trail of Benham, in Angus, I hear, has got a summons from the Patron before the Lords of Session, for disobedience and rebellion, in not going in to the act of Parliament. The fine is not insisted upon, but he is not, for what I can find, very apprehensive any thing will be done.

I find it remarked by some, that for all the clamour that is made that the Nonjurants by their Recusancy have done hurt to the Hannoverian interest; yet, as matters stand in the issue, the Jurors will be found really to have prejudiced it more, when matters come to a choak. It's very evident that the people in the West and South, upon whom the Protestant Successor may most depend, are extreamly stumbled at this Oath, as involving us in I knou not hou many evil things; and in this ferment I knou not what extremitys they would run into in a choak, and would be very backward to joyn in any appearance for a Revolution interest; and unless it be by the influence of these that have stood out against the Oath, and yet are hearty for the Hannover interest, I doe not see hou ever they shall be brought to our back against the common enemy in a strait! and what will gentlemen and others be without a backing from the people? It's to me evident that Recusants, as matters stand, having the affections of the people upon their side, are farr more in case to doe real service to the Protestant Successor, in case matters come to a tryall, than these that have complied.

It's surprizing to me to find the lenth some goe in their aspersions of

those that differ from them. I have it from the second hand, Mr Hart told me that Mr Carstares said to him that Mr Robert Wylie was really in orders, and indeed a Jesuit, and actually in correspondence with Papists ; which I noe more belive than that the sayer is ; but to what a sad pitch does pick [pique] and party run people !

I find some of the Jurors have taken odd wayes to reconcile the people to themselves. I belive I have before remarked, that most of the stumbling of the people are in these places where once Ministers declared themselves against the Oath, and spoke very liberally that way. A new instance of this is in Machline, where Mr M . . . . has taken a strange turn a Sabbath or two after his qualifying and taking the Oath, and read it out of pulpit, and explained it to his people, after he had taken it, which, indeed, heightened the ferment. I hear Mr Tod of Disdeer, [Durrisdeer,] I think, in Dumfriece, has done the same. I cannot understand what leads sensible men to such methods !

There is noe small talk of the Queen's indisposition in the beginning of this moneth, and it's thought strange that the Guards are doubled about her. It's said she has a tympany,\* and shee has been tapped, and not a litle watter taken out. If this hold, but, indeed, a spirit of lyes does very much prevail, it will be a strange Providence. I doubt thir storys are propagated by persons that wish her in a dangerouse state of health.

I hear it remarked, that the Queen is as much these two years under bonds and in prison as ever before, if not more ; and, poor woman, it seems she must be soe, be uppermost who will ! These in Court nou alledge she was under manacles when the Juncto and Whiggs wer in Court ; and they alledge, nou, she is more under managment, and knoues yet lesse than ever she did what is adoining.

We have a neu talk, the beginning of this moneth, of a coalition of the Whiggs with the Treasurer. The going abroad of the Duke of Marlburrough last month is a mystery, yet undiscovered ; but nou it is

\* Dropsy ; *tympanites*.

talked that the Whigg party is breaking, and Summers and Couper are coming into Court, and that with the consent of the Duke. They say Sunderland, Halifax, and Wharton, stand stiff, and by noe means will yeild ane inch. The Whiggs have hitherto wonderfully stuck together ; and whither this be a party story, only to amuse people, and make things goe easier at the Parliament, a litle time will try.

According to this, the choice of the parliament-man in room of Duke Hamiltoun will run. If Sommers come in, it's thought that the Duke of Montrose will be the man, or the Earl of Haddingtoun ; but mainly it's judged the first, for the Queen has a personall regard for him, and he has stood firm by the Whiggs hitherto. If this coalition doe not hold, the Earle of Linlithgou is spoke of for the Torry side, and some talk of Glasgou. Whatever way the Court goes, our Election will certainly goe, and this is one of the consequences of our present state, that our Peers must, and will choise whatever way they are arted\* from above.

The Duke of Hamiltoun's death last moneth is what makes a very great turn. The Torrys alledge it's a party quarrell, and that the Whiggs hunnd† out the Lord Mohun on him, and wer willing he should fall a sacrifice, provided the Duke might fall ; but this story tells ill, and it's plainly impossible the Whiggs, as a party, could have a hand in the matter. Besides, Duke Hamiltoun was as much in with the Whiggs as many of that side. It was probably a pick‡ in M'Cartney, who they say had sent to the Duke a challange, and he had slighted him. However, it has proven fatall to them both. Some are pleased to remark severall things upon this death ; that at the tope of his grandeur, when just going Ambassadour, he is stoped. Certainly this union which he was the accidentall cause of, by insisting upon the Act of Security, and refusing to goe in to the Succession, has been fatall to him, and the Jacobites, in the opinion of some, have lost one whom they all centered upon, and expected great things from. He was bold and daring, and stood at nothing, and wanted not personall respect from the Queen. He

\* Directed, received guidance.

† Hound.

‡ Pique.

was her first pretender, and it's said she expressed herself upon the account of it, that she had not sustained such a loss since Prince George's death. The Lord is cutting off the spirits of Princes, and making himself terrible to the Kings of the earth! What influence will flow from this, on our Scotch affairs, time must determine. Certainly he had a great influence upon our Scots elections, especially the shires; and he and Argyle were upon one side, and Marr and Loudon on the other side, in our Scots business, at Court. Now, Argyle is out of the way at Port Mahon. How things will go this winter, only experience must determine. The Duke of Hamilton, they say, has dyed in thirty thousand pound of debt.

I am told that when the Bill of Toleration was passed last year, my Lord Sommers had this expression, "Now the foundation of the Church of Scotland is sapped!" If he had joined this and Patronages together, I think he would have said this much more; for my own part, I am of opinion that the Patronages are yet a more severe thrust at our constitution than the Toleration. I fear the in-bringing of a very corrupt, time-serving Ministry, at the door of Patronages; and really things are running very fast in this channel already, and we that are Ministers are not like to be of a piece as to Patronages. Some reason them directly sinful; others reason them only a mistake in the circumstances of Ministers' settlement; and they are like to be run into by Presbyteries, before any general concert can be had, as to the Church's procedure, which, I fear, [will] bind them upon us a perpetual burden.

I am informed that Sickius, who was turned very famous at Cambridge, and was in some post in that University, and was indefatigable in his studies, has hanged himself; whether in melancholy, or through fears of want, or on what occasion, none can tell. This has been the fate of several of the learned; Crotch, who was very immoral, and others, but I hear Sickius [was] very moral and blameless.

They talk likewise of Whiston's turning atheistical. His Arrianism, I fear, has done very much hurt, and I doubt hath laid the foundation

of his reaoning of all religion a cheat ; if the account prove treu, that he nou reasons against the being and existence of God, which I wish heartily may be but ane aspersion upon Whiston.

I hear Whiston boasts particularly of Bishop Wilkins as an Arrian, and of severall other Church of England Divines ; and I fancy that debate not being upon the feild much since the Reformation, they may have expressed themselves with too litle caution upon that debate, and without consideration that they wer afterwards to be perverted by such as Whiston.

Mr Stewart tells me, that his father had this accompt from Mr Mungo Lau, Minister, last at Edinburgh, and before at Kircaldy : When at Kircaldy, at one of his Communion, ther was a woman of very good reputation, and whom he and evry body reaoned a Christian indeed. After the Communion was over, upon the Sabbath night, retired to her chamber, and after a while, the people in the family waiting for her, they called at the dore. Upon noe answer's being given, the dore was forced up, and she was found hanged in her garter. When she came to be buried, a great noise was made against her being burryed in the Church-yard, as being a self-murderer. Mr Lau said he could not but after all enter-tean good thoughts of her, being assured of her piety ; and, with much pains, at lenth prevailed to have her buried there without disturbance. Some time, I think some years after, ther came about a tryall of Witches in Kircaldy, and some of them wer condemned ; and these, before their death, acknowledged they had gote pouer over that good woman, and had hanged her, which is a very strange step of Providence, somewhat like Mr John M'Lellan, who was certainly (*vide supra*) killed by the Witches ; and said he kneu he was going to heaven, and he was indifferent what way he went, and that though Satan was the instrument of helping him thither.

The same person tells me, that his father was very intimate with Mr Heu M'Kaill, and frequently when he went into his chamber (I am uncertain whither it was Mr Heu that was Minister of Edinburgh, or his nepheu, Mr Heu, that suffered, but I think it was the first) he used to

find him with the Psalm book lying open before him, and playing upon the flute, for he took much pleasure in musick, and when he asked him, what he was doing? he said he took much pleasure in playing the tune of the psalme, and going throu the matter of it in his meditation; and that he chused this method for singing in secret as least observable in a toun, and that he found much sweetness in it, and communion with God.

Mrs Lillias Stewart tells me, that my Lord Waristoun was very frequently in her father's house, Sir James Steuart's; and when he came before dinner, he usually desired him to pray in the family, and he made noe more ceremony to doe it than one Minister would doe in another's house. That it was remarked of him, that in prayer he was the most stayed, and swallowed up in the work, of any man in his time. He heard or notticed nothing when praying. One day, in his family, his lady being indisposed, she fell into a swarff\* in the room beside him, and continoued some time in it; and the servants observing [it,] lifted her up, and laid her in bed. All this was done beside him, and he kneu nothing of it till all was over, and deuty ended.

Mr James Stirling tells me, that [he] has heard from some old Christians, and particularly from James Gray in Calder, that when Mr Carstairs was in Glasgou, he was invited to a Communion in Kilsyth, I think it was in Mr Cunningham's time; and after the work was over, on the Sabbath night, there came on one of the fearfullest storms of rain that could be, soe that many or most of the people continoued in the Church, and could not come out. When the Church remained full, to prevent idle conversation and profaning the day, Mr Carstairs proposed that some of the Ministers should goe in and discourse to them a litle. It was put on himself; and he went in and gave them a discourse (my informer can scarce remember whither he read a text or not) upon believing in Christ; and there was a mighty pouer came along with it, and either two or three hundred dated their conversion from that discourse.

\* A swoon or fainting fit.

He tells me, that he had this accompt of Mr Robert Blair from Provost Peady, who had it from John Kennedy the chirurgion at Edinburgh, yet alive ; who is now superannuat, and knows not his children, but is wonderfull lively in prayer and all spirituall duty. The substance of the story *vide supra*. John Kennedy, speaking of Mr Blair, called him "The Old Prophet," if I may say soe ; and after he had given accompt of what many times he had heard him say of the Prince of Orange, he said, he had this accompt from himself and his wife : That one day Mr Blair did not come out of his chamber to breakfast, or worship, as he used to doe. Twelve of the clock passed, and part of the afternoon. He would not open his dore, till his wife threatned to break it open. At length he opened it, and she, asking him what he meant to destroy his body ? he said, "My heart, I have had this day a strong battail with respect to the Church of Scotland, and at length I have prevailed, and the cloud will [be] over, and the young Prince of Orange is to be our deliverer !"

He tells me he had the following accompts of Mr Robert Douglass, from old Ministers that were acquaint with him. He was a considerable time in Gustavus Adolphus' army, and was in great reputation with him. He was very unwilling to part with Mr Douglass ; and when he would needs leave the army, Gustavus said of him, that he scarce ever knew a person of his qualifications for wisdom. Said he, "Mr Douglass might be a counsellor to any Prince in Europe. For prudence and knowledge he might be Moderator to a Generall Councill ; and even for military skill," said he, "I could very freely trust my army to his conduct !" And they say that in one of Gustavus' engagements, he was standing at some distance upon a rising ground ; and when both armies were engaged, he observed some mismanagement in the left wing that was like to prove fatal ; and he either went, or sent and acquainted the commanding officer, and it was prevented, and the day gained. When Mr Sharp was beginning to appear in his own colours, and his villany beginning to appear, a little before he went up to Court and was consecrated, he happened to be with Mr Douglass ; and, in conversation, he termed Mr Douglass "brother." He checked him, and said, "Brother ! Noe

more Brother, James ! If my conscience had been of the make of yours, I could have been Bishop of Saint Andreues sooner than you !” He tells me, that for all the different sentiments of Mr James Guthry as to the Resolutions, Mr Douglass, a litle before his death, said, “ Mr Guthry ! I love him as my own soul.”

He had thir following accompts of Mr James Guthry from James Cowan and others, who wer with him at his death. I suppose severall of them may be set down before ; but I had rather repeat than misse any thing I hear of this great man. Sir John Cunningham, who was a great lauer, and one imployed for him upon his tryall, told my informer’s author, that when they mett with him upon his defences, he surprized them all. “ If,” said Sir John, “ it had been upon Divinity, I would not have been soe much surprized that he had helped us ; but with relation to the very acts of Parliament brought against him, and these imployed in his defence, he was wonderfully exact in them, and pointed at severall which had not occurred to them ; and directed them to severall reasonings from them, that had not offered.” When he sent a copy of his own answers to the lybell and defences to them, not one of his lauwers, and he had as good as then wer in the Kingdome, had the least thing to alter in them ! When in prison, his freind Mr John Guthry, Mr William’s brother, brought in Mr David Walker, Minister at Neilstoun, to see him, and said, “ Sir, here is ane honest West country Minister come to see you.” “ He is welcome,” sayes he, (he was not of his acquaintance.) “ I knou there are many honest West country Ministers ; but the day is coming, when it shall be crime enough to be a West country man !” When he was putt out, and his judges debating about his sentence, while he was among the croud of macers, souldiers, and others of that kidney, who wer cursing and swearing about him, he declared to my author’s informer, he had never nearer communion with God, and sweeter raptures upon his spirit, then at that very time, when he kneu they wer debating where to place his head, and the quarters of his body ! My author’s informer tells him that his countenance seemed shining when he came out after the sentence, and he was in the greatest composure and sedatness that could be. It’s said, and he told it himself,



that after he had taken the Covenant, when he came out to the street, (I think it was St Androuse,) he mett the hangman in his robe. It stunned him a litle, and [he] began to think upon the Providence, and came to this resolve with himself: "This I have been about may be my death; but, though it should be soe, I resolve to stand by it!"

When Mr Guthry was in prison, I remember to have heard my father tell, he (then a student) gote in to him, and he spoke a litle to him, and said, "There is a dark cloud coming on, and the Lord is about to sweep this land with the besom of destruction; but, Jacobe, be not discouraged from following your books; you may live to see the cloud over, and may be afterward usefull!" And, indeed, he was soe; signally.

Upon the Munday, when the Marquess of Argyle came out of his room to goe to the scaffold, he called at Mr Guthry's room, to take his fareweel. Mr Guthry came near him; and when he took him by the hand, he said, "My Lord, God has been with you; He is with you, and God will be with your Lordship; and such is my love to your Lordship, that wer I not under a sentence, I could dye this day for your Lordship!" And then they embraced one another, and parted, shortly to meet in a better place!

My author's informer tells him he sat up all night with Mr Guthry the night befor his death, and that he slept as sweetly and calmly as ever he did in his life. When he wakned, he heard him pour out his soul to the Lord in his bed; with a flood of tears. He helped him on with his cloaths; and when he sate doun, he asked him, Hou he was? "Very weel, James," said he; "this is the day God hath made, let us be glade and rejoyce in it!" He eat his dinner very heartily, and seeing the cheese, he said, "Give me a peice cheese, for it will not be my dead\* nou!"

He tells me, he heard from some present, that the Marquise of Argyle, a while before his death, said, "I knou not what the Lord has to doe with that Lord, (meaning his son, the Earle,) but I have observed some strange things about him. When he was in his mother's belly, she was extreemly ill, and her life despaired of. When physicians wer ad-

\* Death. Owing to the state of his health, he had been forbldden the use of cheese.

vised with, they gave it as their opinion, that the mother's life could not be preserved, unlesse the birth wer destroyed. My lady was positive, and would not hear of it. When he was ane infant, he was under inexpressible pain for a long time, and noe ease could be given him. His pain was soe great and long, that his father, many a time, when he went into the rome where he was, in the morning, it would have been a satisfaction to have heard he was dead. That afterwards, in some of the scuffles of these times, a bullet lighted upon the wall of a castle he was in, and, rebounding, struck him in the head and cracked his scull; and it was trepanned, and the peice taken out. This made the Earle that he behoved still to sleep after meat, ane hour or more, and that day he was execute he behoved to have his sleep after dinner."

The Marquise was naturally of a fearfull temper, and reaoned he wanted naturall courage; and he prayed much for it, and was answered. When he went to his execution, he said, I could dye as a Roman, but I chuse to dye as a Christian. When he went out, he cocked his hatt, and said, "Come away, Sirs, he that goes first goes cleanlyest!" There was one of his freinds in the prison with him, and after some silence, the gentlman broke out in tears. "What's the matter?" said the Marquise. "I am in pain," sayes he, "for your family, my Lord." "Noe fear," said the Marquise; "it's none of thir things will ruine my family! I fear their greatness," sayes he, "will ruine them!" I wish this prophesy be not too evidently fulfilled in his posterity.

He tells me, that when they began to persecute Mr David Calderwood here, in Scotland, and wer speaking, about Court, of putting him away from his people and banishing him, a gentlman said to King James, that he was of opinion he was ill-advised if he did either; and that if they putt him from preaching, he would fall to writing, and trouble them all. When his *Altare*\* came out, King James said to the gentlman, "I never took you for a prophet before nou!"†

He tells me [that] Mr Durham, after his relation was loosed to his people

\* *Altare Damascusum.*

† This paragraph deleted in MS.

at Glasgou, never reaconed himself oblidge to keep judicatorys soe closely ; and was very litle in Presbyteries or generall Sessions. And Mr Douglass, or Mr Blair, when any wer going from them to Glasgou, used to say, " Remember me to that Independent, Mr Durham !" That a litle before he sickned, ther came a call to him from Aberdeen ; and, jesting with his wife, he sayes, " My dear, will you goe with me to Aberdeen ? " Shee was surprised, and said he needed not doubt she would goe where he went ; but what meant he by that ? " Treuly," said he, " I think I must goe either to Aberdeen or my grave : There is certainly somewhat before me ; for my work is done in Glasgou ; I can not get a text to preach on to them." And within a litle time he sickned and dyed.

Mr Durham was a person of the outmost composure and gravity, and it was much made him smile. In some gentlman's house, Mr William Guthry and he wer together at dinner ; and Mr Guthry was exceeding merry, and made Mr Durham smile, yea, laugh out, with his pleasant facetious conversation. It was the ordinary of the family to pray after dinner ; and immediatly after their mirth, it's put upon Mr Guthry to pray ; and, as he was wont, he fell immediat[ly] to the greatest measure of seriousness and fervency, to the astonishment and moving of all present. When they rose from prayer, Mr Durham came to him, and embraced him, and said, " O ! Will, you are a happy man ! If I had been soe daft as you have been, I could not have been seriouse, nor in any frame for forty-eight hours ! "

Mr Burnet, of Falkirk, tells me he had this account, I think from the Lady Lohead, who was present in the [16]60 or [16]61. She was in Sir Daniel Carmichael's family, who was then Treasurer-depute, or some such office ; and Mr William Guthry came to the house. There was ane universall joy at the King's Restoration, and it was the subject of evry conversation. Mr Guthry, in family prayer, when he came to pray about the King, had this expression, " Lord ! the whole country is rejoicing at this man's being brought home ; but Thou knowest hou soon, for all this, he may walter in the best blood of Scotland ! " When they

rose from worship, Sir Daniell was a little roughsome, and said to some about him, "This man will put us all in hazard to be hanged!"

Mr Stirling tells me, he has it from good hands, that Mr John Gillespy, Mr Patrick's and Mr George's father, had still a extraordinary regard to his son George. His mother was fonder of Patrick. He was more furthy.\* He used to say, "that the Lord had much to doe with George; for," sayes he, "many a sweet promise have I gotten about him, and many a sweet time have I had anent him, in prayer!" Mr George used to say, when he spoke of his extraordinary speech in the Assembly at Westminster, "Let none venture upon work, from the prospect of immediat assistance, without preparation, if they have time for it; and lett none dispair of asistance, after me, when his call is plain, though he be not prepared!"

He tells me he has this accompt of Mr Fergison from Mr H. Peebles, who posed him upon it. One of Mr Peebles' parishioners was accidentally at Kilwinning upon a Sabbath, and heard Mr Fergison. It was in the time of the great heights between the Resolutioners and Protesters; and Mr Fergison fell out upon the Protesters, in his sermon, with great violence; and particularly named Mr William Guthry, by name and surname, and preached violently against them. Mr Peebles would not belive the man till he spoke to Mr Fergison; and when he mett with him, he posed him on it, and represented hou unlike this was his ordinary prudence and conduct! Mr Fergison did not deny, and fell out in tears, and said, "Wer I in your Presbytery, there would be noe such thing among us, but you knou not hou they guide us in this Presbytery!" Mr Peebles represented the unaccountableness of the thing, which he ouned; but still said, he kneu not their provocations.

The story (*vide* Mr Guthry's Life†) there, more at large, about Mr Fergison and Mr William Guthry, at the Communion, was at the Communion of Lochwinnoch; and Mr Colvil was Minister. Mr Colvil

\* Frank, affable, &c. † In Wodrow's "Biographies." There are also numerous *memoranda* of Mr Guthry preserved in these Analecta.

dealt with Mr Ferguson first ; when both, at coming, did threaten to leave him ; and undertook, for Mr Guthry, that noe publick things should be fallen on, provided [he] would hold off them ; and then to Mr Guthry he engaged for Mr Ferguson ; and with great difficulty got them to preach together. And, after sermon, they embraced one another, and wer both mightily taken with the other's sermon.

Mr Ferguson was under great damp's at his death, *vide supra* ; and when Mr Nisbit was with him, he desired him to support himself from promises ; and when Mr Ferguson came to say that, "Into thy hand I committ my spirit," he stood there, which Mr Nisbit observing, sayes, "Say on, brother!" "O!" sayes he, "may I say, 'for thou hast redeemed me?' It's a great matter for me to say it."

When Mr Durham was on his deathbed, Mr Robert Rogers, and another Minister, came to see him ; and at parting, desired his advice how to cary as Ministers, in that ill time. "Be single, be single, Sirs. That is a great matter!"

Mistress Zuil, a very judicieuse Christian in Glasgow, tells me the following passage of ane intimate freind of hers, a gentlewoman of great solidity and experience in religion. Some years since she had it from herself. The gentlwoman was sick, but not weak, nor under any hazard of death ; and after a while's lying queit in the bedd, she fell into a great many sweet thoughts of God, and one of the most ravishing frames ever she was in, and violent breathing after God, and great admiration of His goodness in notticing her, and adoration of the attributes in the Redemption of sinners. Thus she continued for some considerable space, and hapning to open her eyes, (the curteans wer closse, and a seriouse Christian in the room sitting up with her, at the fire,) and she observed a pleasant light, and observed one of the pleasantest forms, like a young child, standing on her shoulder that was upmost ! She presently took it for ane Angell. She was noe way in terrour, but the frame rose upon her, and high thoughts of God and Christ wer thronging in upon her, and she was almost unconcerned about what she

sau. Within a while, the form still continouing, she ~~was~~ impressed with a very great difficulty she had to goe throu, within a while. What it was, was not discovered ; bu only, in the generall, and joyned with this a most sweet composure of soul, committing herself and the strait to God, and was easy about it what she would come throu. After this was ouer, she began to think, What if she wer turning weak and in a delirium ? and she resolved to try [if] what she sau appeared to any other without speaking of what she was under. And soe she called to the woman, by name, for a litle drink. The woman brought it, and drauing aside the curteans, she retired without speaking, without asking any questions. Within a quarter of ane hour (the form still continouing, and her frame) she called again. The woman came the second time, and upon the opening the curteans retired. Within a litle while, she called a third time for the drink, and in the same manner she retired. Upon this she lay still a good while till near the break of day, and the vision disappeared, after it had continoued, with her frame, for some hours. Within a litle, finding herself spent and faintish, she called again, and the woman brought it to her, and gave her the posset. After she had taken it, she asked, Why she had not given it her before, when she called thrice for it ? She said, she had come, but could not give it her. When she dipped into the reason, the woman waved it. When she would knou the reason, she told her that when she opened the courteans she sau like a boyn,\* as she expressed it, about her head ; and durst not come noe further. She asked her, if she sau any more ? She answered, Noe more but that light about her head and shoulders ; and added, it was her wrath,† and a signe she would dye. The gentlwoman told her she was not of that mind she would dye at that time ; but discovered noe more to her. From this she was convinced that she was in noe ravery.‡ And tells my author that she, in a year or some more, mett with the difficulty for-signified to her ; and when it came, she was confident it was what had been for-signified, and was very easy about it,

\* A *boyn* is, literally, a shallow wooden vessel, generally of a circular shape. Here it may, probably, be intended to denote a *glory*, or circle of light.

† *Wraith*, spirit, ghost, or shade.

‡ O. Fr. *resverie*, a ravery, hallucination, or wandering imaginations, &c.

and gote weel throu. And she remains alive at Glasgou, ane exercised, usefull, solide Christian. This is certainly a plain instance of the Ministry of Angells !

She tells me, further, she had this account from George Bogall, ane eminent Christian, which he had sure information of a Christian of his acquaintance, (if she remembered,) had been much shaken in his lifetime as to his interest ; and turned very peremptory, in prayer, for some sensible signe to confirm him of God's love to him. And, accordingly, the room filled full of light ; and he sau like a sun, but much brighter, before him. It filled him with some terrour ; and presently he darted up a petition to God, that he would please to lett him knou whither this signe was of himself or not ? and presently the sun turned to one of the most terrible and ugly shapes that could be, and disappeared with some noise. The man was almost frighted out of his witts, and had time to repent of his rash petition.

Mr Archer informs me that his brother, from whom he has the account, Minister in Angus, was with Mr Andrew Wardroper, Minister at Bingrie,\* in Kircaldy Presbytery, and walking in his Church-yard, he observed ther wer feu green graves in it. Mr Wardroper said to him, ther wer feu, indeed, nou, but some. But for seven year before he came to the parish, many of his parishoners informed him, and he belived it, that in that parish ther had been neither baptisme, buriall, nor marriage ! This is a singularity I sett down, to enquire at Mr Wardroper when I see him.

\* Ballingray, still popularly corrupted as above.

## M.DCC.XIII.

*January.*—THE state of publick affairs this moneth, *vide* Letters, write and print, to me and to others. Mr James Stirling tells me, that he has from undoubted hands, that in the time of the Marquise of Argyle's tryall, Sir John Gilmour rose up in the House, after all the debates wer pretty much throu, and said, " My Lord C[ommissioner,] I have given all the attention I was capable of to the whole of this processe, and I can find nothing proven against the Marquise, but what the most part of this House are involved in as weel as he ; and we may all as weel be found guilty !" When this was like to make some impression, the Commissioner, Midltoun, rose up, upon the throne, and said, " What Sir John said is very treu. We are all of us, or most, guilty ; and the King may pitch upon any he pleases to make examples !"

It's more than certain (*vide supra*) that the King resolved to have the Marquise's life ; and the occasion of it, nixt to his being the main support of the Presbyterian interest, and opposite to the Malignants, was the freedome the Marquise used with the King when at Stirling, 1650. When the King had been very open in some things, the good persons about Court put it on the Marquise to reprove the King, and to use freedom with him. And, accordingly, one Sabbath night he did soe, and with all humility laid before him his ravishing some weemen, his drinking, and drauing up with Malignants. It's said the King seemed seriouse, and shed tears, (which the Marquise's Lady, when he came home, and told her, said wer " crocodile-tears,") but after that bore ane irreconcilable hatred at the Marquise.

My author has it from Mr Oliphant, who was my Lord Waristoun's

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Chaplain at the time, that one day he told Mr Oliphant he was going to use freedome with the King. Mr John diswaded him from it, but he took his cloak about him and went away, and did use freedome with him. The King seemed to take all weel, and gave him many good words, calling him, "good Lord Waristoun;" but bore a rooted grudge at him after that, and prosecuted it to his death.

He had this account from the gentlwoman herself, Mrs Baird, wife to Mr J. Baird in Paisley, Mr James Bruce's daughter, near Creil.\* When she was a young woman, with her father, she was of a very peircing witt and curiouse. Mr James Sharp came to court her; and her father seemed satisfied, and shee almost also, only she inclined to hear him preach; and, accordingly, went to Creil, in disguise, and heard him to her great satisfaction preach ane excellent sermon, which very much tended to determine her. In a day or two, her father coming down stair, and leaving his closet dore open, she, according to use, went in; and looking over the books on his table, opned up one of them, and met with a sermon on the text she was soe much taken with, and fell a reading of it, and found it word for word what she had last Sabbath heard! This made her alter her thoughts, and would never hear of marrying him. Shee blessed God all her days for this step of Providence, and was indeed better settled with Mr Baird.

Mr Robert Blair used, when speaking of Elihu, in Job's affair, [to] call him "God's moderator." His talent was in holding out the majesty and excellency of God, and severall times to say, "O! our God is a great God. O! that his enemyes knew how great a God He is!" The story of the gentleman from London, I think, is set down before, that said he came to Sant Androuse in the fornoon, and heard "the majesty and statlyness of God" laid out as he never had heard before; in the afternoon, from Mr Rutherford, his soul was melted with "the lovelyness of Christ;" and nixt day, at Glasgou, he heard a litle old man, Mr D[avid] D[ickson?] who told him all his heart! These wer

\* Crail, a royal burgh and parish in "the East Neuk" of Fife.

their three talents. It was observed of Mr Blair, that he was seldome deserted in preaching, and almost never brangled\* as to his assurance.

Mr Rutherford was extremely, and almost excessively, charitable. He was naturally hote and fiery. In the time of the differences between the Resolutioners and Protesters, at a Communion at Saint Androuse, he ran to a sad height, and refused to serve a Table with Mrs Blair and Wood ! after all the entreaty they could make ; at lenth Mr Blair was forced to serve it himself. When he began, he was exceedingly damp- ed with Mr Rutherford's carriage, and began to this purpose : " We must have water in our wine, while here. O ! to be above, where there will be noe mistakes ! " Yet Mr Rutherford was to preach in the afternoon, after the Tables ; and did soe, but was remarkably deserted. Some people that came to the Communion from Gallouay remarked it, and lamented over the division. Mr Rutherford was singularly humble, and would never call Mr Blair " Brother," but " Sir."

Mr John M'Clellan is famouse for his Prophetical Letter, and other remarkable divine nottices he had ; for which, *vide supra*. My informer told me he had this accompt from Captain Muir, Glandertoun's brother. This gentlman was come over from Ireland, about the [16]48 or [16]49, and had a very quick passage by Portpatrick ; and came streight to Edinburgh, in a very short time. Going in ther to Mr Carstairs' chamber, (or some other Minister,) Mr M'Lellan was with that Minister. Captain Muir did not knou Mr M'Lelland, but only that he looked on him as a Minister. The Captain was giving ane accompt of the affairs of Ireland, and told that the Covenanters there wer in very ill circumstances. They had trusted to some persons, and they had deceived them ; and nou, within these three or four days, just when he left them, these persons, whom they had trusted wer rising in arms, and he thought would cary all before them. Mr M'Lellan fell into a litle muse ; and after some silence, said to the Captain, " Sir," sayes he, " be not dis

\* Shaken, or thrown into confusion.

couraged ; that party is broken by this time, and out of case for doing prejudice !” This stunned the Captain, and affected him very much. He took out his watch and looked the time, and within some weeks had an account from Ireland, that that very day, about that time, that party was intirely broken ! The story of Mr M‘Lellan’s death, *vide supra*. My author adds, that when soe great a lamentation was made for Mr M‘Lellan, the Witch came in, and offered to mutter and doe some things to remove his illness, Mr M‘Lellan would not allou it, by any means. He said, he would not goe to the Devil for help ! He kneu he was going to his Father’s house, and he cared not though the Devil was made the messenger !

It was observed of Mr William Guthry, that he weeped in prayer and preaching ; and he weeped soe heartily, and with such a pleasant countenance, that it appeared he took pleasure in it, and it was as it wer a joy to him.

Mr John Carstairs was eminent in many things, but he excelled in prayer. Mr James Wood used to say of him, that for lecturing and preaching they could some way keep up with Mr Carstairs ; but in prayer there was none able to hold up with him ! He generally observed he was most assisted in his first prayer, in the publick, in the morning ; and ther ordinarily he did goe throu publick affairs and the state of the Churches. He readily was very short in his prayer at the close, and his strenth spent before he came to it.

My informer has this accompt from some that wer present. Mr James Melvil was Minister at Calder, and Mr Carstairs was invited from Glasgow to help him. About the close of the week, Mr Melvill falls pretty suddainly indisposed, and he put the action-sermon upon Mr Carstairs. Upon the Sabbath, he was very wonderfully assisted in his first prayer, and had a strange gale throu all the sermon ; and there was a strange motion upon all the hearers. Singing the xxiv. Psalm, as he came doun from the Tables, all in the house wer strangely affected, and glory seemed to fill that house ! He served the first Table in a strange rapture,

and he called some Ministers there to the nixt, but he was in such a frame, that none of them would come and take the work off his hand. He continued at the work with the greatest enlargment and melting upon himself and all present that could be ; and served fourteen or sixteen Tables ! A Christian that had been at the Table, and oblidged to come out of the Church, pressing to be in again, and could not get in for some time, stood without the dore, and said he was rapt upon the thoughts of that glory that was in that house for near half ane hour ; and gote leave scarce to think upon any other thing ! All the time of the work, Mr Carstairs did not feel any wearyedness, but his strenth and frame continued ; but at night, and for many dayes after, he found his body distressed and wearyed with that dayes work. I have heard his prayer with the Marchioness of Argyle, that morning, in the Cannon-gate, before the Marquise's execution, much spoken off, and his insisting on, "Son, be of good chear !" which *vide supra* ; and his prayer by the Duke of Rothes at his death, which affected all present ; and many of them, very graceless, wer made plentifully to weep. He was under the gout or gravell, and was caryed in to the Duke's room, and could not walk.

Mr Alexander Dunlope, in Paisley, I hear it remarked of him, that he was a man as eminent in his time for many things, as any one man. He was eminent for learning in all the points of scholastick and practi-call Divinity. He was remarkably skilled in Discipline. He was eminent in preaching. He was beyond himself in dealing with persons in distresse of mind. He was very pleasant in conversation, and very grave, and singularly communicative. . He said of his son, the Principal, who was but young when he dyed, "As for Will," sayes he, ["he] fills all my calms ; he answers all my expectations ;" and, indeed, he was a singular man, and Minister, and Christian.

I have this account of the Earl of Cassles, (*vide supra*,) that he was singularly pious, and a man of a very high spirit, who caryed with a great state and majesty. His cariage, in his family, was most exemplary

and religieuse. He was very much in secret duty, and had his hours wherein none had access to him. Upon the Sabbath, his carriage was singular. He ordinarily wrote the sermon, and at night caused his Chaplain examine all the servants, and his children, even after they were pretty bigg, upon the sermon, and evry one behoved to give their notes; and after all, many times, he took out his own papers and read to them. When at Edinburgh, Lauderdale sent a servant to him upon a Sabbath night, telling him he was coming to wait on him. Presently he called Mr Violant, his Chaplain, and ordered him to goe out and meet Lauderdale, and tell him, that if he designed a Sabbath dayes visite, he was very welcome; but he would discourse upon noe other thing with him but what was suitable to the day! Lauderdale came up, and discoursed with him, as he could very weel doe, only upon points of Divinity. It was the Earl's custom to appoint his Chaplain to read such and such books, historys, or what occurred, and at dinner he behoved to give my Lord ane account, and none spoke any while the Chaplain was giving his abstract.

My Lord was a stiff Royalist. In Cromwell's time, he was summoned to some meeting by Cromwell, which he had noe mind to be at, and did not goe. He called for some Ministers about, and his Chaplain, and appointed a family fast, and a day for prayer, which was most religiously observed. Whither it was that Cromwell dyed at that time, or some remarkable disappointment his counsells mett with, I knou not; but it soe jumped with the Earl's fast day, that they could not but all of them observe [it;] and when he got the neuse, he called the same persons, and sett apart a day for thanksgiving, which was kept in his family. When he went up to the Court, after the Restoration, (*vide supra*,) he told the King he was not come either to seek a pardon nor a place, and only begged the liberty to keep a Presbyterian Minister, by way of Chaplain, to preach to his family; which was granted, and he had Mr Violant, and Mr Robert Millar, in Ochiltrea, and some others. He told the King he could never comply with that course he saw he was setting up in Scotland; and soe stiff was he, that he would scarce ever pay any of the Curats their stipend, till he got a charge of horning! When he

was at London, he still in his room called his servants together, and morning and evening sang, and read, and prayed, either himself or by another. It seems in that place, they wer not much used with hearing of Psalmes sung; and the people flocked about the dore. Some spoke to the Earl, that his singing was notticed, and people gathered about, and they purposed he might ommitt singing. He stormed at it, [and] said, "All the world would not make him ashamed of his God!" When in his oun house, he kepted at great distance from gentlmen and others that came to wait on him, and was readily covered, and all about him discovered.\* A Minister came in one day, and after he had kindly received him, he desired him to be covered. The Minister declined it. He, with some warmth, ordered him to put on! He excused himself, and said, ther wer severall there better than he that wer uncovered. Said the Earle, "Doe as I bid you, in my house!" And within a litle he took him to the corner of the room, and spoke very kindly to him; and said, "This is a very evil world we are in. Ministers are but litle valued by too many! O! hou should we love one another, and be concerned in one another, who have religion!"

The Laird of Carloun, in thattime, [Cathcart,] was a singular Christian. He was singular in dealing with persons in trouble of spirit; and when Mr David Dickson was a young man, and under great distresse of mind, Caroltoun was the first that gave him releife. Mr Dickson's distresse was, that when he essayed to belive, he thought there was ane army of devils hindered him! Caroltoun told him he behoved to break throu them all; and though he should hear a voice from heaven saying, "Belive not on my Son!" he should not nottice it, but essay it. And this was the mean of his releife. I belive, I remarked before, that in his tacks† with his tennants he putt in ane obligation upon them to keep family worship, morning and evening, and to wait upon ordinances. He usually caused all his tennants wait upon him to Church, and who ever

\* Having their heads uncovered.

† Leases.

wer absent was fined next Court day ;\* and noe excuse takin, but that of sickness. He fined, in his Courts, for swearing, or breach of Sabbath, and neglect of ordinances or family worship ; and collected considerable summs, which wer all given to the poor. He was naturally sour and reserved ; and Patrick M'Choreull, ane eminent Christian, one day with him, blamed him for it, and said, if he continoued soe morose, the world would [say] that " Careltoun's God was ane ill master to serve !"

The Laird of Cunninghamhead, imprisoned with Sir George Maxwell after the Restoration, was another eminent Christian, (*vide supra.*) He was the most pleasant person that could be, and very hearty when Ministers and religious people wer with him ; with other company he was very reserved. When his tennants came to him, he began first with enquiring hou they wer prospering in knouledge, whom they had heard last, and what they had brought away from the sermon ?—and his rent was the last thing he enquired about. He was like a person in another world, and but too litle concerned about his worldly affairs. He was singular in prayer, and spent much of evry day in it. And it was remarked that he had a peculiar way of hearing, for composure and affection.

[*January 20.*].—Being this day with old Mr Simpson, (*January 20.*) he tells me his work nou is to goe throu the Scripture exercises of dying saints, and endeavour to bring up himself to them. He finds eternity to be very hard to be solidly taken up. He is earnest in seeking after the solid impressions of the foundation truths. He, in conversation upon the Oath, said, he was ane old dying man, and if he had not seen the refusing of it, when clearly called to it by the magistrate, to be sinull in him, he would not have medled with any publick Oaths at all.

He tells me, he was with Mr Heu Binning on his deathbed ; and when he asked him, What supported him most when a dying ? he said, " The generall and common truths of Christianity, which he gote leave to believe ; and endeavoured, by application, to bring home to himself !"

\* The Baron-Courts were then usually strictly held.

He was with Sir George Maxwell on his deathbed ; and speaking to my informer about his soul, said, "I have had too much sin and too little repentance ; but I must fly to the imputed righteousness of Christ !"

Mr Robert Miller tells me, he had thir accounts from old J. Campble of Craige, he whom the Devil of Glenluce feared soe much for his prayers, that Mr Knox, some years before the Reformation, broke up, &c.\*

The same person informs him, [Mr Robert Miller,] that his predecessor, Minister of Craigie, Mr Inglish, (whither Nathan or not I forget,) had this remarkable prediction, in the hearing of many who told it Mr Campbell : The Lairds of Craigy wer none of the best affected to the Gospell, and between the 16[40] and 16[50,] when the Ministers wer very strict in discipline, the Laird of Craigie had either some tennants or servants who brought some horses laden with cariages† from some distant place, and traveled openly upon the Sabbath day, throu many parishes. The Ministers of the places wrote to Mr Inglish about such ane open and scandalouse breach of the Sabbath. He spoke to the Laird of Craigie, and he huffed, and told it was done by his orders, and he would support them in what they had done ! The Minister caused cite the persons guilty to the Session, but being supported by their master, they would not compear. When noe other way was left, Mr Inglish took occasion to bear testimony against it, very plainly, in a sermon. The Laird was in the Church, sitting in his seat before the pulpite, and the Minister fell upon it soe flatly, that Craigie's malice and spite was soe raised, that he rose up, and took out his whinger and threu it at him when in the pulpite ! Mr Inglish, when he perceived him drau it and going to cast it, gote down in the pulpit and escaped it. The whinger went over his head, and stuck hard in the backside of the pulpit. After he had risen and composed himself a litle, he addressed himself to

\* This and what follows of this paragraph is deleted by Wodrow, as having been transferred by him to his "Biographies."

† At that period, all heavy carriages were effected by pack-horses. The state of the roads, and the practice of the times, did not admit of the use of carts or waggons for such purposes.



Craigie, and said, "Sir, you have put ane open affront upon God and his ordinances, in what you have aimed at me; and nou, I will tell you what God will doe to you. Your great house, in this place, shall be reduced to a heap of stones; and he that offers to repair it shall losse his pains; and your son nou, whom you have soe great hopes of, shall dye a fool!" And none of Mr English words fell to the ground. His son was then in England, in the army, and was at that time a youth of great parts and expectation. Whither by a fall, or sickness, within a litle time turned fatuouse and silly, and dyed soe. His great house of Craigy fell to be someway out of order, and either he or his son went to repair it; and when the workmen wer at it, a great part of it fell down, and had almost buried them all; and it's nou, indeed, a ruinouse heap!

Mr Mattheu Crawford tells me, that he has this accompt of Mr Daniel Douglass, from very good hands: In the late times of Prelacy, his Church of Hiltoun, in the Merse, fell vacant, either by the Curate's death or some other way. Mr Douglass finding it not supplied, acquainted the people that he would preach in the Church, if they would hear him. They come, and he preaches to them. In the time of sermon, the Laird of Hiltoun comes in, and charges him, in the midst of his work, to come out of [the] pulpite, in the King's name. Mr Douglass refused; whereupon the Laird comes to the pulpit, and pulls him out by force! When he sau he behoved to yeild, he said, "Hiltoun, for this injury you have done to the servant of God, knou what you are to meet with! In a litle time you shall be brought into this very Church, like a sticked sou!" And in some litle time after, Hilton was run throu the body, and dyed by, if I mistake not, Annandale's brother, either in a douell or a drunken toilzie,\* and his corpes wer brought in, all bleeding, into that Church. "Touch not mine annoynted, and doe my prophets noe harm!"

Mr Millar tells me, when he was at Aberdeen, he heard the account of

\* *Twilzie*, quarrel, broil, scuffle.

old Mr Andrew Cant, Minister there ; which was belived and well knouen there. He was singularly usefull at Aberdeen, and the multitudes wer soe great, [that] he frequently preached at the great square at the crosse of Aberdeen. One day, in time of preaching, some body or other threu a dead corby\* at him ! He stoped a litle, and said, “ I knou not who this is who has done this open affront ; but be what they will, I am much mistaken if there be not as many gazing on him at his death as there are here this day ! ” Which fell out in some years. The man was taken up for robbing, or some crime, and execute in the Grasse merkat at Edinburgh, with abundance of on-lookers. “ He that dispiseth you, dispiseth me ! ”

There is a passage falls out, and is tabled before our Presbitery, that deserves a remark in this Collection. James Whitehill, boatman at Inshannan, upon January 8 current, in time of worship there, is prevailed with by a Highlandman who comes with a cou, and had been travailing that lenth on the Sabbath, for a litle more than ordinary to ferry him and the cou over, though there was noe necessity in the case ; the cou being going to some merkate or other. When they are in the midle of the watter, going throu to Renfreu side, the tyde comes up the watter, and brings up with it great boards of ice, it being after a frost, and they wer for a good while in the outmost hazard of their life. The boat was driven from that place up the watter for-against† the Kirk, and like to be staved in peices ; and by Providence, this hapned just at the dismissing of the Congregation. When the people came out and sau them in this extremity, they gote ladder and planks, and cast in to them, and the men wer gote out with great difficulty ; and the boat and the cou was left till the violence of the tyde and ice ceased. Thus, God will either have his day sanctified, or be sanctified in the breakers of it !

I am told by James Aird, who has it from Mr Fullartoun himself, lately, that having asked Mr Fullarton, hou he liked the English Ser-

\* Raven or crow.

† *Forment*, directly opposite to.

vice ? he said, he never liked it, and it was not the way of this Church, and it was now gone into, to gratify the fancys of some that would have it sett up. That Mr Fullartoun said to my informer, that he had told Mr Cockburn that he did not take the way to gain the people at Glasgow ; that he was a young man, and he should be at pains to mandate his notes,\* and not read them, as it seems he does. This was not found proper under the former Episcopacy. He adds, that lately for want of light, in a dark afternoon, he was obliged to stope and cutt very short. This Mr Fullartoun laid out to him, being his hearer, as very inconvenient ; that for his part, if he wer to be his hearer, he would not goe in till their service wer over, and only hear sermone ; yet he himself has performed it once or twice at Paisley. Further accompt of Cockburn, *vide* Letters this moneth.

I find, by a letter to my Lord Rosse from Mr Bradburry, about a fortnight since, that he alledges it certain the Dutch will not goe in to this scheme of peace ; that the Whiggs at London are as hearty as ever ; that the Dissenting Meeting-houses are as throng, or rather thronger than ever they have been ; and the Bill of Conformity has not impaired them at all.

My Lord Glencairn, in a drucken fitt, at Barochan, called up the cook and chambermaid, and in a jest asked their consent to be married, which they gave ; and, as a Justice of Peace, he married them, and they bedded that night. This is unaccountable.

[*January 21.*].—On the 21st we had before our Presbytery the affair of the planting of Merns. I did very much abstract n my vote and reasoning from meddling in that affair, because a Presentation was given. I think Presbyteries should not involve themselves in any bussiness of this nature, till once we can fall upon a generall methode to act with uniformity. I apprehend we may gradually be caryed in to Presentations, and to goe upon them soly without any significations of the people's

\* To get his sermon by heart. *Lat. mandare.*

consent. And I take calls drauen after Presentations to be mock calls, and to have nothing of a real but a forced consent in them, being that they cannot have another than he that is presented. And I am of opinion, it is more advisable for us to lye aside a litle, and leave Congregations unfixed, than to lay doun presidents\* for a methode which will, in the issue, wreath this yoak about our necks ! Noe doubt, in some cases, a people may heartily chuse one whom the Patron does present ; but it's not one among a thousand ; and at such a juncture as this, it seems more advisable to delay till some course be aggreed upon for easing ourselves of the ill consequences that may follou upon Presentations ; and the separate and different courses we run to, in Presbyteries, about Presentations, will be of very ill effects, if mercy prevent not. Our Presbytery, indeed, have gone very farr in protesting, &c., but hou farr this protestation may weaken the young man's right, I doe not knou. The methode we have taken, and that of Glasgou in Kilsyth, *vide* Letters this moneth.

Mr Stirling tells me this farther accompt of Mr [Robert] Bruce when lately in Larber, &c.†

Mr Tate informs me that he had this accompt, I think, from Mr Rouat himself. He was living in Kilwinning, if I remember right, and the Lady Baldune was likewise there. She had been tender for sometime. Mr Rouat was one night, and (I think in bedd) that word was born in upon him, " Open the gates, for my servant cometh !" He did not knou what it meaned, and when musing on it, a servant knocks, and calls Mr Rouat to goe to the Lady Baldune, for she was very ill. Mr Rouat presently went, and said he belived she was a dying ; and he was not much above half-an-hour with her till she dyed. He bottomed his expectations on that word ; and she dyed most pleasantly, and in the Lord.

I am told Mr T. Forrester was just upon leaving the Bishops, at

\* Precedents.

† What follows in this paragraph is deleted by Wodrow, as having been transferred by him to Bruce's Biography.

Pentland, and never had a liking to them ; but his father's peremptory pressing of him did hinder him.

Mr Stirling informs me, that he had this account of Mr James Guthry from these present. It may perhaps be sett down before. At a meeting of Ministers in his house, they wer talking of " predominant sins ;" and he declared to them that he thought his predominant was a too violent desire to suffer a publick and violent death for Christ and his cause ! He alledged a publick violent death was much more eligible than death in our bedd : " For," sayes he, " death in our bed generally has a deficiency of somewhat or other going along with it. We losse our senses, or one of them, or moe, before we dye. We cannot be soe distinct in the exercise of faith ; but in a publick death, if the cause be clear, ther is noe defect going before ; we can, and doe stepp in to eternity with the outmost distinctness, and in the immediate exercise of prayer and faith !"

Mr Guthry was at first of the Episcopall way, and soe farr engaged in it that he courted one of the Bishop's daughters. I have not learned the particular way hou he was brought off from that way.

He adds, he had this accompt of him from J. C., who was with him under a great sickness he had, wherein feu expected he could come throu. He caused J. C. to read to him the ix. of the Romans ; and when he came to that verse, " I will have mercy on whom I will have mercy," he burst forth in tears, and said, " James, that is the only place in all the Scripture I have to gripp to !" When he was in this sickness, and seemingly near death, there wer severall Ministers and Christians praying, and my Lord Wariston. All that prayed before Wariston wer conditionall in their petitions for his life. When he came to pray, he was mighty peremptory, and would not at all take a refusall, and said, " Lord, thou knouest this Church cannot want him !"

The Lord Wariston declared himself mightily against going up to England, and said he kneu his temper and easiness better then they did,

and could not stand before a temptation. Before he went up to Cromwell he was a violent Royalist, and used to say, before he would submit to the English, he would take his wife and ten children and begg. Houever, he was prevailed with to goe up to London, and there fell. He had a numerouse family, and the publick was much in his debt, and ther was noe other way to gett his debts payed but by taking a place ; and soe, with reluctancy, he took a place under Cromwell. Mr James Guthry and he wer never very intimate, after he complied with the English. Before that, they wer continoually almost witting one to another ; and Wariston used to write strange letters to Mr Guthry. He spoke of strange motion in his body before manifestations, which he used to term the signe of his coming in my flesh. He was very long in prayer, and three hours at a stretch was pretty frequent with him. He, after wrestling long about the Church, gote that “ A man-child shall be born”—and then he sett another time to wrestle, What should be done to the man-child when born ? When he fled to France, he was found out by one who dogged his lady when she went over to him.

Mr William Guthry, Fergushill, who was his acquaintance, though but young, acquaints me [he] did not advise to his people at parting to forsake hearing the Conformists. He was with him at hauking many times ; and has knouen him, when the hauks wer gone off, sitt down at the back of a hill and pray. He used to come down in the season of lavrocking,\* very early, to Craufurdclau, and call out him and his bretheren, then youths ; and when netts and all wer ready against break of day, he would have said, “ Lads, nou, is all cords, &c., ready ? ” When they said, “ Yes,” he would have said, “ Then goe away and saint† yourselves,” and they behoved to goe, and then to their sport. Mr Guthry was once with Mr M. Mouat, in Kilmarnock, and in his jesting way he said, “ I think I gett better change than you doe ! ”—meaning, many of Mr Mouat’s people came to hear him. Mr Mouat answered, “ God give you good of them, Billy, and blesse you and them both ; that is my only care.”

\* Snaring larks.

† Sanctify, *i. e.* commend themselves to God in prayer.

Fergushill tells me, that when he was a young man, it was very ordinary for congregations to sing Psalms without reading the line.

The close of this moneth, we hear of a designe to lay a scheme before the Parliament of ane act to enable the Queen to name her successor, when she pleases. *Vide* Letters. This is, indeed, a home thrust !

[*February, 1713.*].—The neuse beginning of this moneth, *vide* print Letters, and writt. The scheme of the Court seems some way to be disconcerted, and the borrouing money on loan, and that on parliamentary funds, and the frequent adjournments of the Parliament, are very grating to both sides.

I hear of Mr John M'Lellan, whom *vide supra*, that at the renewing of the Covenant, National and Solemn League, he was appointed to preach before the Nobility, either immediatly before or after they had taken it. He was ledd out to a very threatning sermon, in case of a breach ; and seemed pretty peremptory that it would be broken, and he denounced very heavy judgments upon the breakers of it. When they came out of the Church, the Marquise of Argyle and he meets, and the Marquise attacked him for preaching at the rate he did, and told him it might have ill consequences, and it was with a great difficulty many wer brought up the lenth they came. Mr [M'Lellan] defended the seasonableness of the doctrine, till he and the Marquise came to the Crosse, and said, " My Lord, you are not soe forward as you should be for the cause, nor will be till afterwards, and here, in this very place, you shall glorify God !"

About that time, 1649, when the Patronages wer abolished by the Parliament, the Marquise of Argyle for a whole fornoon reasoned against their abolition. The account of this comes out to the Crosse, where Mr M'Lellan was walking with another Minister. The account was very heavy to Mr M'Lellan, and he could not win off it ; and said, severall times, " The Marquise of Argyle, whom God has honoured soe much to act for this Church, that he should appear for such ane intollerable burden and yoak ! It had been easier in any than him." After a muse

a litle, he says, " But what shall I say? I think the Marquise shall never appear soe much for Christ's interests as he has done, till he doe it upon a scaffold !"

I hear from good hands another accompt from Mr Bruce,\* &c.

Mr Mair in Culross, from whom I have most of thir things, and many that follou about Mr H. [Hogg,†] tells me he has this from good hands : That Mr Rutherford, in the time of the heats about the Resolutions, came once errand‡ to Stirling, to discourse the Marquise of Argile, who was much for the Resolutions. He was with him for some hours, and took his leave of him. When he is ridden a mile or more out of toun, and thinking upon what passed, many neu things offered themselves to him ; and he had severall challanges, that he had not dealt closely enough with him. When he is thus, his horse turns very uneasy, and will not ride forward at all, though it was [returning] home ; and when he began to consider it, he thought [there was] somewhat more than ordinary in it. When he turned his head, he road pleasantly back to Stirling, where he gote the Marquise again, and used all freedome with him for ane hour or two ; and then his horse came pleasantly enough with him homeward.

He tells me his father-in-law, Mr James Simson, at Perth, was sent up with Mr Patrick Gillespy, (*vide supra*,) in the time of the debates about the Protesters, to London, and not Mr James Guthrie, as it is there ; and Cromwell said that Sharp was ane Atheist. This he has certain information of. He tells me Mr Simson was a great critick, and a very accurate explainer of the words ; that he had a very large work upon the Bible, which he very near compleated ; but none would undertake to finish it, and it's nou lost.

He tells me Mr Andrew Cant, in Aberdeen, was a violent Royalist, and even when the English wer there, he used to pray for " our ban-

\* This paragraph deleted by Wodrow, the subject having been transferred by him to his " Biographies."

† Mr Thomas Hogg, Minister of Kiltarn, Presbytery of Dingwall, in the Synod of Ross, on the north side of the Cromarty Frith.

‡ For that express purpose.



ished King," and that the " Lord would deliver us from the bondage of oppressours." One day, in the time of the English, when there wer a great many officers in the Church, he was preaching very boldly upon that head, and the officers and souldiers gote all up, and many of them dreu their swords ; all went into confusion. Mr Meinzie, his Colleague, was very timerouse, and crape\* in beneath the pulpite, as is said. The souldiers advanced towards the pulpite ; after he had stoped a litle, he said, with much boldness, " Here is the man spoke soe and soe ;" and opened his breast, and said, " Here is a breast ready to receive the thrusts, if any will venture to give them, for the truth !" He had once been a Captain, and was one of the most resolute, bold men in his day.

He gives me the following accompts of Mr Thomas Hogg, Minister of Kiltearn, in the North ; *vide supra*. My informer had the happiness to be weel acquaint with this great and treuly extraordinary man of God ; and was frequently in his family, many weeks, some times ; and has read over his Diary. All thir accompts he has either from himself, or ear and eye witnesses. Mr Hogg was brought in to Kiltearn by Sir John Munroe of Foules, who lives in that parish, who was (" the Mortar-peice father") a gentlman of great piety and sense, and head of all the Monroes, and Sherriffe of the shire. I think my informer was Chaplain in Foulis' family, and much with Mr Hogg in his last dayes. Mr Hogg was a person of extraordinary piety, and much in prayer and private fasting. From Thursday's night till Munday morning, he was never seen but at meals ; and at meals spoke then very litle, though at other times he was very pleasant in his temper. He kept a Diary very acuratly. His people scarce ever had the Gospell among them before, and wer very barbarouse, and ignorant, and profane. They had many heathenish and superstitiouse customes among them, and much charming and witchcraft ; all which he set himself much against, and with great success. He was setled after the [16]50 there, and ordeaned to that place, and continoued till the Restoration, and came back to them at the Revolution.

He had many converts, but one of the most eminent of them was John

\* Crept.

Monroe, commonly called "John Card,"\* whom my informer was well acquainted with in his old age. This man was one of the most eminent Christians in his day, mighty in prayer, and extraordinary solid and settled; and yet mett with extraordinary manifestation. My informer told me he heard Mr Hog say, he knew many Christians in Scotland, he had acquaintance of not a few in London, and in Holland, but he never knew one that came up John Card's length! The manner of this extraordinary man's conversion my relator has from Mr Hogg, John Card, and others in that country; and his name is savoury yet there. He lived in a country house near the place† of Foulis: He had little English, but the Irish very accurately. This John Monroe or Card was a tinkler,‡ and extremely profligate, and one of the worst of the gang; and had a particular hatred and spite at Mr Hogg, when he came to the place, and it was remarked, that those who hated Mr Hogg, and violently opposed him, were among the first-fruits of his ministry in that place! John Card put many affronts upon Mr Hogg; and once, upon some occasion, I think in the Session, he turned very impertinent. The Laird of Foulis, who still sat in Session, offered to punish him corporally, but Mr Hogg would not suffer. He told afterwards, that he had his eye upon him, for some good thing in him; and, I think, said to Foulis, "Let him alone, he will be taken in his month!" About the year 1655 or [16]56, John Card has a child to baptize, and he comes to Mr Hogg, and tells him, "I have a bairn to baptize,"—and knowing he would be averse, as he thought—"and if you will not do it, I'll get it done elsewhere." Mr Hogg dealt with him in all calmness and meekness, and said, "John, I have not yet refused; but I must, you know, ask you some questions." "Sir," said John, "I have none of your new light and questions, and I'll answer none of them! I was bred up with the old questions, and these I will answer!" So Mr Hogg tried him on the old questions,§ "Who made you?" and the like. He answered pretty

\* That is, John the tinkler.

† The mansion-house.

‡ Tinker.

§ The old *carriches*, or Catechism.

exactly, for he was a man of very good naturall parts. Mr Hog endeavoured to win in upon him, and commended him for his knouledge, and said, "John, since you knou such and such things, should you not consider for what end you wer made? Certainly it can not be to live, as you doe, in all wickedness, and without God!" &c., and spoke very closely, and yet kindly, to him. He went off a litle abruptly, but his bosome was full of convictions; and when he went home, he fell under the deepest degrees of a lau-work.

Mr Hog for some dayes waited, and noe accompt of him. He meets him some feu dayes after, and asks him, why he came not back to him? "Alace!" said he, "I think the Devil will be sure of me, and all my bairns too!"—and it was with much difficulty he could persuade him to venture to come to baptism with his child. He continoued under the deepest exercise for a good part of a year. He came severall times then to speak with Mr Hog, but either he was at private fasting, or abroad, or with company, and he gote very litle converse with him. But, as he afterwards told, all his distresse and depths wer fully handled by Mr Hog upon the Sabbath; otherwise he had certainly distracted. Houever, he continoued about three quarters of a year under thir extraordinary depths. At lenth, one day, in hearing the word, the Lord came and filled him with joy and peace in beliving, and removed all his darkness and distresse. After sermon he came in, and the servants told him Mr Hog was his alone, and not for company. He was soe full, that he could not contean, but stepped to the room he kneu he was in, and opned the dore and came in. Mr Hog was on his knees, and rose, and turned apprehensive John had turned cracked. He stepped forward to a seat, and sate doun, and told him, "Nou, Sir, I defy all the devils in hell! I knou Christ is mine, and I am his!" Mr Hog was not soon startled, and sat doun with him, and tryed him closely, and declared to my author, that of all that he had read or heard, he never mett with so distinct, solide, and satisfying ane account of the Lord's graciouse dealing with one, as he gave him that night! "And," he added, (about the [16]89 or [16]90,) "nou it's soe many years since, and I have narrowly observed

him, and I have still found a sensible growth in piety, solidity, and experience, year after year !”

My author informs me of what follows as to John Card : Some time after his conversion, severall years I think, he went about his trade to a fair ; and there is a gang of tinklers he had been intimate with before, and almost a ringleader to them. After their market is over, they come about him, and will have him to drink with them, and wer exceeding fond of it again. \* When he refused, by violence they cary him in to a change-house, and put him at the head of the table, and call for ale, and begin to their old trade of swearing, &c. John, when he gote access to speak, began with a great deal of gravity : “Sirs,” said he, “what a life is this you are living ! Doe you belive there is ane eternity before you ? It’s not enough, I think, for you to goe to hell, but you are running to it !” And much to this purpose. They wer all surprized, and fell a rounding † one to another, knouing nothing of his change : “What is this John Card is preaching to us ?”—and sliped all out one by one, confounded, without speaking one word !

Mr Hogg told my author what follows, as to himself : At the Restoration, when Mr Hogg found he behoved to leave Kiltarn, he had invitations to severall places to goe and stay. There wer three of them that he inclined most to, as probable ; and he was in a great strait which of them to chuse, and sent to John Card, whom he consulted with in all his difficultys, and found his prayers and sympathy singularly usefull ; and told him he behoved to leave them, and had three places, and told him all their circumstances, and what his strait and his encouragement as to each was ; and desired him to set some time apart such a day for prayer, and he would joyn at the same time. When they mett, he asked John what he had mett with ? John asked him his own mind in the affair ? and he told him soe and soe it was with him, such ane invitation he inclined most too, on such and such reasons. After John had heard all, he said, “Sir, I am of the mind you will goe to none of the three

\* Glad to have an opportunity of meeting him again.

† Whispering.

places. I meet with nothing but darkness anent them all ; and I think Providence will shutt the dore ; but there is another place, I know not the name of it," (they wer in the feilds,) "but it is over that way," and pointed to such ane art,\* "thither you are to goe ; and the Lord will be with you, and you will have many seals of your ministry !" Accordingly, within a litle, a invitation came to Knockondy,† in Murray ; and it lay directly where John pointed ; and access was shutt in all the other three. And, my informer tells me, that after Mr Hogg coming among them, there wer thirty or forty that could give a distinct and accurate account of the Lord's work upon their spirits.

Another account he had from severall present. In the late times, Mr Walter Denune, yet alive, Minister at . . . . , but nou superannuate, was much about Kiltearn. He was purseued for preaching, &c. with the outmost violence, and reduced to great hardships. At lenth he is taken, and evry body expected he would certainly dye. The honest people came usually to John Card, as their great support under their distresse, and told him Mr Walter was taken. He was much affected when he heard it, but said nothing. One came in with the neuse after another, and they wer all generally weeping ; and one said, he would be taken to prison ; another that they would certainly kill him, and they would never see him ! John continoued silent for a while, till their din confused him ; and at lenth he says, "Be queit, Sirs, for I am perswaded, though Mr Walter be taken, he shall neither goe to prison, nor dye at this time," and [that] they should see him. "God will resceu him out of their hands !" And, accordingly, the souldiers, after they had taken him, caryed him south to Edinburgh, presently ; and as they wer going throu Fife, ane honest gentleman, Inchdarney, came upon the party, and by force resceued him out of their hands ; and he returned about Kiltearn, and was very usefull.

My author adds, from his own personall knouledge, about the [16]90, he was a preacher, and stayed some time in the family of Foulis. The

\* Airt or direction of the compass.

† The parish of Knockando, in the Synod of Moray, and Presbytery of Aberlour.

young Lady, an extraordinary Christian, fell ill, and had been ill for some time. All the Christians there about wer much concerned about her, and he himself more than ordinary. He had gote great liberty for her, and with her; and had been directed to lecture to her with much freedome, on a place that he thought looked like her recovery; and she came to be much easier then before, and upon the recovering hand. John Caird, nixt morning, when my relator had great hopes, came in to the hall of Foulis. John spoke litle English, and was nou very old, upwards of eighty. My author asked him, alone, a question, soe as he might answer in a word, in English, Whither his hopes or fears about my Lady's death wer greatest? John sate with his hands together, as he used to doe, for a long time, till my author concluded either he did not understand him, (for ordinarily he conversed with him by ane interpreter,) or that he was unwilling to speak; and soe he offered to rise and goe away. John held him by the coat, and continoused silent some time. At lenth, with a great weight, he said, "Darkness, darkness! Fear, fear! Poor, broken family! Alace, alace!" And within a few hours the Lady dyed.

To return to Mr Hogg. The story above, anent the Lady's factour, he confirms from Mr Hogg's Diary, and persons in the family from whom he had it; and adds, that the man's name was Thomas Dumbarr. The words Mr Hogg said to him wer, "Take heed to yourself! Life and time are uncertain; you knou not hou near you are eternity!" He adds, that Mr Hogg either has it in his Diary, or related it, that at the time, he found himself under such impressions of God's majesty and greatness, that he was seldome under the like; and when he looked at the man, he was under such impressions of God's wrath against him, that it was with much difficulty that he himself did not drope down at the table.

My informer had this account from Mr Hogg's man,\* ane eminent Christian, who had been with him, his servant, upwards of thirty years, and, if he remembers, was present at this strange passage. Soe great

\* His servant,—beadle, or *beddall*, "the Minister's man."

was the heat among the Resolutioners and Protesters, that where any of them had the considerable majority, they went to extremitys with the other. In this Presbytery the Resolutioners prevailed, and went on to depose Mr Hogg, and sent one of their number to declare Kiltarn vacant. When he came to preach, he sent the beddall to ring the bell. The bell by noe means would ring, and he sau noe visible stop. There comes to a strong sturdy man to the cord, and pulls the bell up, and the tongue of the bell in all their veu hung even up almost, and did not fall on the bell, and by noe means it would toll ! Houever, the Minister went on to preach, and declare the Church vacant. This servant of Mr Hogg's at first hated him, and mocked him, till he was converted by his ministry. In the time he was with him, he heard him to goe throu the Bible, in lecturing in his family, five times over.

Ther was a Minister in the Presbytery, Mr John Monroe at Alnas,\* of great gifts ; and one who had the management of the Presbytery before he came, and a man of noe religion. This Minister violently opposed Mr Hogg's setlment there ; but the Laird of Foulis caryed him over his belly. † He was a man of great readiness, and considerable learning. After Mr Hog was settled, his enmity was soe great, that he resolved to gett out of the Presbytery, and win in to some post elsewhere. Mr Hogg, though he had oposed him, yet he to the outmost withstood his removing from them, and it was stoped. Within a litle after, it hapned Mr Hogg and he to have the Presbyterial exercise. Mr Hogg was to make, Mr Monroe to add. After Mr Hogg delivered his part, Monroe succeeds, and falls very fouly upon what he had said, and nibled at it. When they come out on their censures, Mr Hogg attacked him, and asked, What harm he had done him, that he scarce ever missed to point him out, and attack him in evry thing ? Monroe ouned himself he had a prejudice at him, and vindicated himself the reason. He pretended that he was endeavouring to be in another place, where he might be better and easier, and he alledged Mr Hogg had hindered

\* Alness, in the Presbytery of Dingwall, and Synod of Ross.

† A forcible phrase then in use.

him. Mr Hogg answered, he, indeed, had that regard for him, that whatever opposition he had made to him, he desired still to have him in the Presbitry; and to others he said, that he had his eye still on him for good; he valued him for his gifts and parts, and would fain have [him] getting grace! They wer both called in to receive the censure of the doctrine. Mr Monroe was very merry, and ran great lenth in jesting. Mr Hogg bore himself in upon [him;] and when he was going farr on, he could frequently drope a word for his conviction, but very softly. At lenth, after some time, some of Mr Hogg's dropped words took hold on him, and he began to think what he was doing, and hou unlike he was Mr Hogg! He was frequently jesting; Mr Hogg was still turning conversation into the most grave and important subjects; and a great work of conviction fell upon him, and Mr Hogg was singularly usefull to him under it, and he turned ane eminent Christian, and dyed about the Restoration. On his death-bed, he told severall, he had been twelve years their Minister, and but three or six years Christ's Minister among them. He blessed God that ever he had seen Mr Hogg, and ouned he was the instrument of his conversion: and told he had reaped much good of Mr Sheepherd's writings.

There was in Kiltearn one Crouner \* Monroe, and another gentlman, who wer ordinary hearers of Mr Hogg, but strangers to seriousness. One day, Mr Hogg was led much out in his sermon upon the sin of blood-guiltyness, and some other sins, for which the gentlmen's conscience smote them, and their passion gote up. They resolve both to goe in to the Session, and accuse and affront Mr Hogg to his face. Accordingly they come; the other gentlman, when in the Church-yard, his heart failed him, and would not goe in. The Coroner briskly goes in, and directs his speech to the Laird of Foulis; and said, "Sir, you have brought in a stranger, one of the neu-lights, among us, and he has slighted severall gentlmen who might have been usefull in his Session, and brought in a company of websters and tailzours † into it; and, besides, evry day,

\* The Colonel or Commander of the militia, or force which was then raised in each particular shire.

† Weavers and tailors; spoken reproachfully of the Kirk-Session.



almost, rails and abuses us from the pulpit ;" and, particularly, named such a day, wherein he had insisted upon bloodshed and murder. "It's treu," sayes he, "I was in the army, and such things as these cannot be weel avoided !" Mr Hogg was a man of a great spirit, and would not sit with soe publick ane insult. He directed himself to the Laird of Foulis, and said, "Sir, this gentlman is come in to affront me and the Session ! I kneu before I came here, this was a stiffe and untowardly people, and, Sir John, I told you soe much ; and yet I had God's call, and your promise and hand to assist me in bearing doun of sin, and menteaning the authority of the Session in discipline : And this gentlman has come, in this insolent manner, to abuse us. I declare I had not him in mine eye, neither, till he has nou ounded it, did I knou he was guilty of bloodshed. And nou, I require you, under the pain of perjury to God, and breach of promise to me, to take a course with this insolence ; and, as Sherriffe, to punish this affront !"

Sir John struck in heartily with Mr Hogg, and told the Coroner that he behoved to give the Minister and Session satisfaction, otherwise he would immediatly cause lay him fast ! He presently fell, and came in all subjection. Foulis asked Mr Hogg, What satisfaction he desired, in body or goods ? Mr Hogg said he desired none of these ; but the affront had been open, and he thought it reasonable he should nixt [Lord's] day appear before the Congregation, and acknouledge his offence. Sir John oblidged him to submitt ; and, accordingly, Mr Hogg preached that day upon Jer. i. 18, 19 ; and after he had narrated the occasion, he called him up, and he acknouledged his offence, and received his rebuke ; and the Lord wrought with it, and he turned ane eminent Christian, and very usefull.

Ther was ane act passed in the Session of Kiltearn, in perseuance, I belive, of ane act of Synod and Assembly, that none should bury in the Church, and intimated, [that] there is a gentlman in the parish that will have his dead buried in the Church, over the belly of the act. \* Mr

\* In defiance of ; a strong phrase then in common use.

Hogg hearing of it, turns very peremptory ; and is at the Church when the gentlman comes with his company, and boldly steps to the dore of the Church, and tells them, that if they entered there, it should be over his belly ! The gentlman comes up in a great rage, and, after some words, puts his hand on his durk. Mr Hog looked him very stern in the face, and said, " God's wrath will in a litle time be seen upon you, for this affront to me, and to the Judicatorys of Christ ; and God will visibly write your sin upon your judgment, ere many dayes !" And, accordingly, about a fourteenth-night after, the gentlman fell drunk, and in his drink abused one of his servants, who was in drink too, and they fell a wrestling, and the servant, I think, being undermost, pulled out the same durk he offered to drau upon Mr Hogg, and stobbed him in the belly with it, till his bouells came out, and he dyed in the spote !

Mr Hogg was singularly diligent to prosecute Witches ; and ther was one woman much suspect, and Mr Hogg used means to have her apprehended. Her son, Andreu Monroe, a country fellou, comes to Mr Hogg, and challanged him hard for his reproaching his mother. He told him if she was guilty, he should not stand up for her ; if she was innocent, the tryall would be for his advantage. Andreu fell out in railing and very great threatning of Mr Hogg. They wer in the feilds, and Mr Hogg said, " Andro, take heed what you say and doe. God may very swiftly testify against you for this sin of yours !" And he was not a riggleneth from him till he distracted, and continoued soe for many dayes.

Thir accompts of Mr Hogg are really extraordinary. But my informer hath them soe weel avouched, that I doe not doubt of them. The place where he was being very ignorant and barbarouse, and the Gospell having scarce been there before, and the man a treuly extraordinary man, in grace and heavenlyness, and living near God, I think, thir extraordinary events of Providence, for strenthening his hands, may be very weel accounted for.

Mr Archibald Hamilton tells me, he had this accompt from good hands. The Earle of Linlithgou, who lived about the 1690 or [16]93,

was reaconed the prettiest man of all the Episcopall way, and was still suspected by the Court of Jacobitisme. I think it was in the 1693, after the dissolution of Lothian's Assembly. In the winter, he fell under some sickness, and turned seriouse, and a liker of seriouse persons. Nixt spring he went up to Court, and applyed to Portland for access to the King. Portland, having had a character of him formerly as Episcopall and Jacobite, told him he did not reacon him one of the King's freinds, and wondered he should seek access to him. He told Portland matters as they stood ; and that he had, indeed, never joyned till of late ; but nou he was sensible of his mistake, and told that, generally speaking, all of the Episcopall perswasion in Scotland wer enimys to the King and the Revolution. Portland, after some conversation with him, and liking his bright parts, asked him if he would subscribe the Declaration he had made ? On which he took some paper, and gave it as his opinion, that all that opposed Presbitry in Scotland, generally speaking, wer enimys to the Revolution and the King, and subscribed it. Portland went in to the King, and told him the Earl of Linlithgou was come from Scotland, and desired access. The King returned, as Portland had done, to the Earl ; whereon Portland gave the King his signed paper, and ane account of his conversation. Whereupon he was admitted, and, had he lived, it was not improbable he had been made Chancelour. As he left the King, severall of the Bishops of England came in to him, and fell to importune him as to these of their perswasion in Scotland, and insisted upon the disloyalty of the Assembly, &c. The King heard them, and when they had done, gave them the Earl of Linlithgow's paper, which was in his hand, which very much stunned them ; and it was alledged this incident brought the King to a better liking of the Ministers, and helped on the sitting of the nixt Assembly. This account, I think, my author had from Mr Carstairs, who was at London in the time.

He tells me, further, he had this account from a brother of his, who has been many years at London, and knoues the truth of it. Mr Hou was ordinarily early up, and used in the summer to goe out a walk.

After he had been walking in the Park for some time, when he was coming home, he mett with two gentlemen in very good habite, sparks, as they are called ; and when they mett, [he heard ?] one of them say, " God damn you ! hou doe you doe this morning ?" The other sayes, " God damn me ! I am yours," &c. Mr Hou stepped to the last, and just in passing sayes, " Sir, you are mightily oblidge to God that has not granted you your wishes !"—and parted from them. Afterward, it seems, what he said began to work with the gentlman. Mr Hou walk[ed] streight home, and the gentlman dogged him at some distance, and when he sau him goe up to his house, he enquired at some people thereabout what he was, and they told him. He called for a coach, and came and sent up, enquiring for Mr Hou ; and when he came, Mr Hou did not knou him. " Sir," said the other, " wer you walking this morning in the Park ? Did you see two gentlemen, and speaking to one of them ?" He ouned all. " Weel," sayes [he,] " I am the man ; and the Lord was pleased to come along with what you said, and I see myself in God's debt, and in hazard of damnation ! I am resolved to live otherwise, and I desire to be instructed what to doe by you ; and resolve to be your hearer." And afterwards [he] proved a very eminent Christian.

*March, 1713.*—In the beginning of this moneth, we are allarmed with account of the Queen's indisposition ; *vide* Letters. I sett litle down nou here of what passeth, because Letters, print and write, contean a full accompt.

When I visite Jean Biggart, she tells me, and told it me last year, that all the winter over she was exceedingly straitned in wrestling and prayer as to the Parliament, and that still that place was brought before her, " Our hedges are broken down !" But whither to apply it to the Church, in generall, or Neilston, in particular, she kneu not ; but Providences have applyed it, plainly enough, to both. She sayes this long time, nou, she has gote leave to pray with respect to the Parliament, that their hands may be bound up from meddling further with this Church, and has had many words of Scripture laid to her hand, which I have forgote. I think this was [one,] " I'll be a defence to the poor and the

needy ;" and she is not very apprehensive of a present prosecution of the Nonjurors, but of hurt from ourselves in Scotland.

The Principal informs me, that there is like to fall in a schisme in Mr Cockburn's Congregation. Many of his people will not allow him to consecrate the elements upon Easter, but will have Mr Duncan to doe it. He will not hear of this. Whither this be from the impressions they have of the man's vice and immorality, or, as is alledged, because of his qualifying himself, I doe not know. Other accompts of him, *vide* Letters, this and last moneth.

He had this accompt from Mr Carstairs, that in the time of the dependance of the Bill of Patronages, he and his two followers waited on Bishop Burnet, and, after some conversation with him, he told them, " Gentlemen, I resolve to speak some very free things in the House on that subject, and I will tell them I noticed the King of France to proceed just this way in revoking the Edict of Nants, and peice by peice, he wore in; and at lenth took it away, and turned persecutor."

I am weel informed, that the Elector of Hannover, when he got his Letters, with an accompt of the passing of Patronages, he was much discomposed, and said, " Within a while, I see the designe to throu a fire-ball among my best freinds in Scotland, the Presbyterian Ministers."

I find some objections made against our meetings of Nons, when we meet in Presbyteries, and conversing on our present circumstances. Upon this I remark, that in Paisley, where we are near a balance, this is much more observable than in other Presbyteries where there are but one, or two, or three of different practises. And I remark, 1<sup>st</sup>, That our bretheren, Jurants, have their meetings among themselves, and that as frequently, yea, in intervalls of Presbyteries, for concerting their measures; and certainly our case, being more dangerouse than theirs, and our deuty as difficult, it's noe wonder if we meet: 2<sup>dly</sup>, I remark, that they not only meet together, but send their commissioners to Edinburgh for direction, and contribute for bearing their charges; and certainly they are as much zealous, and have bestirred themselves with more vigour, than ever we did to gain proselyts: 3<sup>dly</sup>, I notice that this practick was not gone into in our Presbitery without a mutual concert at the beginning;

and it was declared on both sides that noe umbrage would be taken upon bretheren's different meetings upon their different cases : 4thly, At the last Commission, in November, the most knowing and leading men in the Commission owned the reasonableness of our meeting among ourselves, for considering our duty and safety ; and owned that this, when weel managed, was of great use to mentean the harmony of the Church. And I can make it out, that we have done as much as fell to our share for keeping up harmony in the Church.

Mr Fordyce, in Aberdeen, tells me this further account of John Card, *vide supra*, that in the close of King Charles the Second's reigne there was a violent persecution in Rosse ; and about Kiltearn many good men wer called before the Courts, and fined and imprisoned for irregular baptismes, conventicles, &c., and severall of them wer to have been executed. However, throu moen,\* it was turned to a sentence of banishment. All the time of the process, John Caird expressed himself full of hopes anent them ; and after their sentence of banishment, many of them came to take their leave of John, and some with them. John would not take his leave of them, and reproved some with them for weeping : " The Lord," said he, " will open a dore of releife, and that shortly !" And, accordingly, within some two or three days after they had been with him, the newse comes of King Charles' death, and King James' accession ; upon which turn, all the commissions for tryall fell, and the honest people stayed at home, and wer noe more prosecute.

He tells me this following accompt, which he had from personall observation : When he lived near Frazerburge, in the North, there was a Minister settled there *jure devoluto*, the toun being biggotted against Presbytery to a pitch, and only two or three that had any seeming liking that way. After the Minister is settled, he expected much encouragement from one Ougstoun, I think his name was, who had professed much respect for him and that way. A while after, in some difficulty, the Minister came to him, and desired his countenance and assistance in

\* Interest or influence used. *Fr. moen.*

the difficulty. He at first put the Minister off with delay ; and within a litle, plainly mocked him, and would doe nothing. The Minister came from him to my informer, who lived a litle from the place, and gave him ane account [of] what had befallen him, and said, “ I expected much from that man, and reaoned upon his help and assistance, in soe comfortless a setlment as I have ventured on ; and he has not only disappointed me, but mocked me ! ” And the Minister was like to sink under the thoughts of this carriage ; and after some silence, he said, very peremptorly, “ I am much mistaken, yea, I’le say it, God hath sent me, and spoken by me. God will visite that man, and some thing more than ordinary will befall him and his ! ” My informer was very much stunned and greived at such a peremptory declaration. However, it was accomplished, to my informer’s personall knouledge. The man was a trader, who was very rich, worth near four or five thousand pounds sterling in stock. He had two sons and two daughters. Within some litle time, one of his sons turned distracted, and I think continoues soe still. The other son, in some distemper, turned silly, and litle better, and dyed. His daughters, one was maryed, and her husband lost all his stock at sea, twice or thrice ; his good-father stocked him once or twice, and all was still lost, and they and their children are miserable. The other daughter fell into a distemper, wherein she lost her reason. The man himself, after that time, never throve ; his means wasted away insensibly ; and throu all things, he fell under melancholy, and turned silly, and dyed stupide. All this fell out in some feu years after what passed above ; and my relator kneu all this particularly, and had occasion to be upon the man’s bussiness and affairs.

I am informed by Mr Tate, that Mr Mathew M’Cail was observed, in studdying his sermons, to seek every head almost from heaven ; and he wrote a head, and then to his knees ; and then wrote another, and to his knees again ; and thus he used to spend any time in study, as severalls who kneu him informed Mr Tate.

[*Aprile*, 1713.]—I have thir accounts from Mr John Williamson,

concerning Mr David Williamson, his father ; and they are certain, and noe doubt to be made about them. In the late times, Mr David Williamson was on his hiding, and the souldiers wer searching for him. He is all night in a gentlman's house, and nottice is sent him that he was discovered, and the souldiers wer to be early at the house ; whereon he takes his horse, which was a very good one, [and] free from all pratts.\* He rides away very early in the morning, and after he had ridd some miles, his horse takes a stand and will not goe forward, which he never used to doe. He lighted, to see if any thing scarred him, but observed nothing. He offered to lead him, but he would goe noe further ; whip and spur would not prevail. After he had comitted himself to God, in prayer, he mounted and laid the bridle on his neck, and left himself to Providence ; the horse turned about, and went pleasantly back to the gentlman's house whence he came ; and when he came thither, though he was under fear the souldiers might be there, yet they [had] been there, and found the bird flouen, and wer gone again, soe that he could be noe where soe safe as there !

At another time, he was riding his alone, and the partys wer out to catch him ; and he came to two wayes, and stoped at them, not knowing which of them to take. He stood a litle, and commended himself to God's guiding, and the horse went in to one of them which led about a litle hill on the one side, and the other led about it on the other side ; and when he was ridden a litle, he perceived a party of souldiers riding the way he came, and he just missed them by the interveening of the hill, for the roads led to the same road beyond the hill, and that very party wer seeking him ! Thus, " He gives his angells charge over his own ; yea, he makes for them a covenant with the beasts of the feild."

My informer has heard his father frequently give this account : Some years before his death, he was riding on the shore between Dysart and the Weems, and severall gentlmen in company with him. When they are riding and looking towards the sea, which is rocky therabout, he and all the company observed a very beutifull girle, about ten or twelve years

\* Tricks, pranks, malpractices.



of age, standing just over the precipices of a rock. They road as near as they could, but she stood like a statue, and never moved. They would not cry, fearing it might fright her, but, meeting with a country man, they desired him to goe softly towards her ; and, accordingly, with some difficulty, he scrambled up the rocks, and, when just at her, shee vanished in the sight of them all ! What to make of this, none of them kneu ; but they all sau the apparition most distinctly.

At another time, traveling alone, he wandered, and lost his way. It was late, and snou. He lighted behind a faul-dick,\* and wraped himself in his cloak, and lay down with stones to be his pillou, and was there sweetly refreshed with about one hour's sleep ; by which time it was perfectly dark. He wakned, and found his horse standing beside him, feeding on any thing ; he, looking about, sau a light, and resolved to goe toward it, and found it some miles off, and was safely caryed thither, though the way was full of marishes and boggs, in the South country. When he came, one of the servants kneu him, and the good-wife of the house was in child-birth, and he prayed beside her. In a litle after she was brought to bed safely, and he baptized the child. Soe wonderfull was God's way to him and them in that family !

That day when Seafeild dissolved the Assembly, this same person came out very pensive and melancholy, as all honest Ministers wer, fearing the consequences. He came into a shope in Edinburgh, and before some company, whereof my informer is one, when posed why he was soe damped and distressed ? he said, in all their hearing, "That man," meaning Seafeild, " has raised a flame in the house of God this day, and I am much mistaken if God shortly raise not a flame in his house which noe hand shall quench !" This was treuly a prophetic afflatus,† for, within a fourteenth-night or thereby, in his lodgings, nixt to the Abbey, by the drying of a picture near the fire, [a flame] was kindled, which burnt his house. He had but just a day or two before brought all his fine plenishing to the house ; and his library and all was burnt. Seafeild went about, in

A fold-dike, a place where sheep were in use to be penned or *folded*.

† Inspiration.

the greatest concern, calling for help ; but feu or none would give any help. He was hated for Caledonia, and other things ; and the tradsmen and firemen stood looking on, and when he cryed out to help, they said, “ Noe, my Lord, we are waiting here to save the fire, as far as we can, from spreading to the Queen’s rooms, and have our instruments, but you must fetch watter from Barbadoes !” &c.—the places where watter had been refused to our Scots Company.

He tells me, further, that he was ordeaned by Mr Hutcheson to the West Kirk three or four years before the Restoration, and, when put out, after the Restoration, he preached his fareweel sermon upon, “ Many are called, but feu are chosen.” And, at the close of the sermon, expressed himself thus : “ I still oun my relation to this Kirk, and nou I am forced from it, but I will return again, and will dye Minister of this Kirk !” This he keepped up the firm faith of, all the time of his twenty-eight years’ sufferings, and sometimes, when like to be brangled\* in his hopes, that place was very sweet to him, “ I trusted in God, and am helped.” He was, since the Revolution, called to Edinburgh, and his transportation very vigorously prosecuted. The Sabbath before the Assembly was to determine in the transportation, he expressed his continouing in the same mind ; and said, in his sermon to his people, that he hoped to leave his bones where he had begun his ministry. And that night before the Assembly was to determine, he was in prayer and wrestling all night, and had many fears, and much sorrou, but at lenth gotte out of them. And when the Elders, &c. came to him, he comforted them, and said, “ There is noe fear !”—and he was continued by the Assembly.

Some years before his death, upon a Saturnday, he fell into a great confusion of spirit, and could not goe on in study, in his ordinary, nor find another text ; and continued in great confusion and fear all night, soe that the family thought he had been under a collick, which he used to be troubled with ; and continued this way till he went to the pulpit. After

\* Confounded, frustrated.

prayer, he came to fix on noe text ; but Joh. iii. 16,\* opned up; and he read it, and preached on it with much liberty ; and severalls dated their conversion from that sermon. He afterward choiced it, and preached for some time on it. Severall, that wer converted with it, told my informer they gotte their first good from that sermon. His remarkable death I leave to ane account my informer promises me.

The same person gives me an accompt of what he heard from Mr Archibald Riddel, Minister at Edinburgh, on his death-bed. He was a singularly pious man. When he asked him, Hou he was ? “ Just standing,” said he, “ on this side Jordan, longing to win throu. God has brought me here, and keeped me here for a long time, and I am on the brink, and can not win throu ; and I knou not what can be my Lord’s contraversy with me !” When he came to speak on other things, he said, “ I have been soe many years a Minister, and this I can say, I never went into the pulpit but trembling. You are a young Minister,” said he, “ mind dayly repentance. In that, much of the life and substance of religion lyes !”

Lately the same informs me, that Mr Archibald Riddell’s relict, a good woman, mett with a wonderfull preservation. She is a tender woman ; and going up a stair,† after she had ascended sixteen steps, upon some turn or other, either somewhat tripped her foot, or some other way, she fell just backward upon the street, there being noe ravell.‡ Hou or what way she was preserved none can account for ; but she was not in the least hurt, which was strange, considering her age and infirmity, the height of the fall, and the causey on which she fell ; and, indeed, unless the Ministry of Angells answer some of thir instances, I see not what can answer them.

Mr John Williamson tells me, that when he was a child about eight or

\* “ For God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

† An outside stair, then common in Edinburgh, and in all ancient towns. ‡ No railing. Fr. *ravelin*.

ten years [old,] going out with his comerads on Palm Munday, with palms in his hands,\* ther was a well between the West Kirk and the Port,† a litle off the high way, that was about ane ell in height, built about. He and his comerades went to the side of it, and wer looking in. Some of his palms fell in. The wall about the well was of whin-stone, and unequall; and he climbs up, being a very restless, stirring boy, and holding by some of the stones that stuck out, he stouped down within the well, and gathered up his palms that swam in upon the well, his comerads standing by and admiring him. I don't knou hou, quitting his grip to gett up, he fell backward into the well, which was deeper than he was high. When he fell, his comrades all fled, and there was noe body near hand, till after some time three gentlemen that had been walking in the feilds came off the way to the well, which [is] a pretty way off the road, having never observed that well, to look at it, knouing nothing of the matter; and when they looked in, he was just expiring, and they dreu him out, wondering at the Providence; and it was near ane hour before he recovered speech.

He tells me that when young, and till twelve or fourteen, he was very rackish; and for all kinds of tricks, breaking of yards,‡ stealing fruit, [and] playing at games, he was inferiour to none; and dreu up with coal-stealers and such company, only he had still a terrour to swear. Thus he continoued mightily given to game, till throu the Latine and Greek, and he was a semie. His father was abroad, and his mother-in-law had brought him in a habite of going of family worship in his father's absence, and he had a sort of form, without any thing of thought anent it. One day he is very much engaged in a game with his comerades, and had lost all that afternoon. They wer playing in the Kirk-yearde for money; the more he lost the more he was engaged to venture and to continou, and still he lost. Many messages wer sent [for him] to come home, but nothing would part [him] till he lost all his money almost, and it greu dark. He is wonderfully chaffed in his mind, and full of passion, and anxiety,

\* This custom was usual in England until lately, and it is still observed in all Popish countries.

† The West Port of Edinburgh.

‡ Robbing orchards or gardens.

and multitudes of thoughts. When he came in, his mother chidd him, and ordered him to take the Bible immediately, and goe to worship. He did soe, and scarce kneu what he read or sung. When he came to pray, his conscience smote him that he was in ane ill case to pray to God ; houeever, he went throu it with great confusion, and immediatly went to his room ; and his conscience challenging [him] heavily that he had gone over light, he had mocked God, and taken his name in vaine, and was guilty of a sin nixt to that which is unpardonable ! Thus he wrestled and groaned much of the night, till he ran in to the ordinary channell of good resolutions and promises to amend, and subscribed a personall Covenant. This wore off a litle, as to the terrour, but some what still remained till another conviction came in some time after, and that throughed\* the work. Houeever, this was the beginning of a good work to him.

He tells me, further, there was in his parish a seriouse woman, very piouse, but of noe great knouledge, who just lived upon what she heard in the Gospell ; and when she missed somewhat sensible upon the Sabbath, she was still razing foundations, and casting all she wan to. She had been very ill throu the week, and when the Lord's day came, she used to get her releifes, but that day in publick gote nothing ; but her case turned worse, and Satan raged, and her heart turned atheisticall, and all went very ill. When the work is over, and she goes home, she had more distresse on her spirit than she was able to bear, and was driven to great extremitys. My informer kneu nothing of all this. He used still to have exercise,† as it's called, in his house, to which the best of his people used to resort. Sometimes he repeated the heads of his sermon, sometimes discoursed upon a neu text to them. That night he had prepared some matter for them ; and mandated it, and digested it, as he used to doe, and is just going up to the room where they wer mett ; some trifle about the candles fell in, and it took some time before they could be gote, which put my informer in some warmth, and he behoved to wait a litle till they wer gote. Meanwhile, this poor woman up-stairs is in the greatest confusion and distresse that can be, and had been com-

\* Perfected, completed.

† Family worship.

municating her trouble to some of her intimates [who] there mett with her. Nothing they could say gave her any releife. After some conversation, she happens to say, just when this accident fell out doun-stairs : “ Oh ! if Mr W[illiamson] would preach on that, ‘ I had fainted, unless I had belived ! ’ ” When my informer is waiting doun-stairs, he falls into a great confusion of spirit, which he laid at the dore of the heat he fell into anent the want of candles ; and, beginning to reflect on what he had prepared, all was taken from him, and he had nothing to say. This heightened his confusion, and what to doe he kneu not, but threu himself doun a litle upon the bed, and put up some ejaculations for help ; and that place, “ I had fainted,” &c., as suitable to his oun present strait, came to his mind ; and it proved very sweet, and a great deal of matter offered upon it to his thoughts. The other subject being taken from him, he knowing nothing of what was above, resolved to discourse on that, and accordingly went up : And when he read the words, the woman was astonished, and could not contean, but cryed out, “ O ! wonderfull ! ”—which he heard, and looked about ; but, hearing noe more, he went on, and discoursed on it with considerable sweetness to himself, but more to the poor woman for whom it was sent. After all is over, she and those to whom she had signified her wish came to him, and told what is above ; and then he understood this strange step of Providence. The poor woman’s bonds wer all loosed, and her distresse fully removed.

He adds another passage somewhat like this, at his second Communion, about the 1705 or 1706. The Minister that should have succeeded at the tent was serving a Table, and the people had sung for some time ; ther was not another but he to succeed. My relator is going about, and finds the people wanting, and had none to supply ; and being in a sweet frame himself, he stepps up the tent, and, after he had prayed some time, the Minister is not done with his Table, continouing very long. He just opned the Bible, and that place offered, Esa. liii. 6, “ We all like lost sheep ”—“ But the Lord laid,” &c. Matter sweetly offered upon sinners’ lost state by nature, and their particular evil ways, and the remedy ; and he continued near ane hour, till the Minister at lenth came. When he went doun to goe to the Church, ther comes ane old man, upwards

of seventy, seeking a token. Upon enquiry, he found he lived in another congregation, whoes Minister was not there, and had till that time been blameless, but never seriouse. With tears, he went throu his naturall state and actuall sins, and said, he durst not deny but his heart was opened to receive Christ, and he would nou fain seal the bargain. He, I think, had never communicate ; and when my informer had tryed him, he found him not lame in knouledge, and took him in with him to his house, where wer severall Ministers, and they conversed with him, and finding the man very seriouse and not ignorant, they gave him a token, and he communicate, and proved a very seriouse Christian. He told them he had only come for the fashion, without any thoughts of joyning ! When he is gone out, another, a woman much in the same circumstances, comes ; and upon examination, and seen seriousness, they admitted her. Both wer catched with that sermon, and the people seemed all very seriouse and attentive.

At that same Communion, my informer tells me that in the beginning of the week, before the fast, he had been putting some civil concerns in order, and being to goe in to Edinburgh on the Teusday after the Communion, he put up in his letter-case some ten or fifteen pound sterling to answer his bussiness. He used still to keep his letter-case on him ; but it seems, then, he laid it out of his pocket, and never had a thought about it or his bussiness till Munday's night ; then he misses his letter-case, and causes search all the house for it for a long time, and it cannot be found. This at first put him in some disorder, but within a litle he got over it, and having sweet impressions of the solemnity upon his spirit, he wan queitly to leave the matter on Providence, and resolved noe more to trouble himself about it, but to borrou the money at Edinburgh, to-morrou, concluding his letter-case was stollen out of his pocket. That night, in his sleep, he fell a dreaming that upon the Munday or Teusday he had the letter-case in such a place, and wakens with this, and took it for a temptation ; and a great many sweet thoughts of Providence came in, and a perfect ease in his mind. He communicated it to his wife, and when he rose and was putting on his cloaths, he found an inclination to goe and look for it in that place ; but he checked himself, and went streight to secret deuty ; and after that was over, the easyness

and calmness of his spirit still continouing, he went to the place, and found his letter-case and all his notes in it!

He tells me, further, some years agoe, upon Teusday, his ordinary week-day sermon, he had prepared a sermon upon his ordinary text, Song ii. 8; \* which, as generally his week-days' texts are, relates to believers and the converted, since such haunt them most. When he is walking from his house to the Church, which is about a quarter of [a] mile, he comes by a company of youths, who had taken on to be souldiers, [and] wer to be shipt off to-morou for Flanders, who had been all of his charge. There wer six or ten of them playing at the golph, and had but one clubb, and the last bell is reigning, [ringing.] His spirit rose when he sau them, in a great deal of concern and pity, and I think he heard them cursing. He comes up to them, when they are in a club together; and their club was broken by some accident. At first veu he resolved to deal roundly with them, and rebuke them severely; but when he is drauing near, his spirit is inclined to follou the softest measures. According[ly,] he addressed them, and told them they had been of his charge, and he reaoned himself concerned in them, and he was probably never to see them, or some of them at least, any more; and gave them some advices; and at lenth says, "Ladds, you will not hear many sermons in Flanders! Wer it not as good to goe and hear, as to play foolishly here?" They took this calm dealing very weel, and engaged to goe.

My informer went on to the litle house;† he put on his gown, and waited a litle for the precenter. In the meantime, he was thinking upon the youths, and full of concern about them, and he began to think his sermon was not at all calculate for them; and when the thought of altering at that time, after he was prepared, came in, he took it for a temptation. God, he thought, could work by what word he pleased; and it was a tempting Providence to alter nou, when just going to the pulpite, and he kneu not if the youths would come, and soe he waved it. Houever,

\* "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills."

† The Vestry or Session-house.



just as [he] enters the Church, he sees them all in the face of a loft ;\* and joyned with this, the parable of the Prodigall was brought to his mind ; and matter, and much sweetness with it, on every verse is laid to his hand ; and joyned with this, a mighty weight upon his spirit, anent the case of these young men. Upon this, he looks it over in his Bible, and was determined to read it and lecture upon it ; and, being diffident of himself, he did not allow the glasse † to be sett up, which made him very long upon it, near two hours. He had great liberty, and great sweetness upon his own spirit as he went throu the verses. All the people wer much affected, but in a speciall manner the youths, who wer all grave and attentive, and severall of them very concerned. They went all away together to a house, and discoursed of the sermon, and wondered at its suitableness to each of them ; and, if I remember, one or two of them prayed, whereas, before they wer very ramp ;‡ and to-morrou they wer shipt off for Flanders. Two of their parents, when he nixt visited them, spoke of that discourse, and told him hou seriouse and affected their sons wer ; and afterwards severall of them wrote home from Flanders, and never wrote but they blessed God for that sermon.

He adds, that he has this account from severall present : At the Revolution, or a litle after it, the Presbytery mett at Musselburgh, and ordeaned Elders before they could drau a popular call ; and they wer ordeaned befor the Congregation, in the Church. It was, and yet is, a very malignant, disaffected place ; and ther are several make some disturbance in the Church, in the time when Mr Trail is preaching ; particularly one, in a mock, cryes out, when they came to call them up, § “ Give us clean men, make them clean men ! ”—with some laughter. Mr Patrick Cumming, moved at this publick jest, stood up and looked to the loft whence the voice came, and sayes, “ Mark that man ! ” Mr Trail is in the pulpit, and gave a deep groan, and said, “ Alace, poor

\* In the front of a gallery.

† It was then usual to set up an hour or half-hour glass, to regulate the duration of public worship.

‡ Dissolute, regardless.

§ The candidates for the Eldership.

man, God will set a mark upon him !"—and soe it was in some feu years. He was a pretty rich man, and had dealings at sea. He went from that time back in the world. He set up, I think, after that, to keep a publick inn, and run himself mightily in debt, and turned stupid and sottish ; and when he fell sick, his creditors wer obliged to sett a guard at his dore to hinder his effects to be taken out of his house, till they wer valued. This my informer sau ; and has the first part from Mr Trail, and others of the Presbytery.

He tells me, that when in the South country, he heard this story, which was not doubted about Geddart : \* Mr Gabriel Semple had gote a habite, when speaking and preaching, of putting out his tongue, and licking his lipps very frequently. Ther was a fellou that used to ape him, in a way of mock ; and one day, in a druken caball, he was aping him and putting out his tongue ; and it turned stiffe and sensless, † and he could not drau it in again, but 'in a feu dayes dyed. This accompt is soe odd, that I wish I may have it confirmed from other hands.

He tells me of ane Elder in the West Kirk, whom he kneu very weel, William Broady, who was under a good fame, and at lenth came to be accused of adultery by a strumpet. The woman's character and his made the process to be in dependance before the Presbytery of Edinburgh for severall years. At lenth, the matter came to be referred to his oath, which he gave publickly in the West Kirk. It was remarked, that in the time when he gave his oath in the Congregation, there was a great darkness filled the Church, from some black cloud that came up on a suddain, and that he trembled when his hand was held up. However, on the Thursday thereafter, he came to Mr David Williamson, when my informer was with him, and confessed his adultery and perjury. His conscience gote up upon him after the oath, and filled him with terrour. He appeared in the Congregation, for both, for some time. At lenth, he turned just stupide, and dyed soe.

\* Jedburgh.

† Paralysis of the tongue.

[*April 7.*].—Upon the 7th of this moneth, our Synod mett at Glasgou. We had noe bussiness at all before us. Some informall complaints wer given in against Mr Muir, in Kilbride ; and the people exorted to their deuty. Mr Hamiltoun was voted to goe to Glasgou, and be received the 23 of this moneth, the Dutchess of Hamiltoun having fallen from her appeal. Though this was our first Synod after the Oath, yet we had noe thing anent it. We wer very calm, I suspect, only because we had noe ticklish bussiness before us. The rable at Lesmahagou was notticed in the privy censures, and the matter of Mr Linning and Mr Black's preaching day-about ; \* but nothing could be done in it. The matter of the planting of Kilsyth, without a call, was notticed in the censures ; and the Presbytery of Glasgou declared they designed to have all the concurrence it was possible to gett from that people, before they proceeded to ordean Mr Rob.

[*April 9.*].—Upon the 9 of this moneth, we have the account of the signing the peace by all the allyes, except the Emperour. *Vide* Letters. This will be a remarkable æra in history ; and, I fear, remarkable for its strange effects to thir lands.

Mr Robert St[ewart] tells me, that ther was a great deal of noise and briguing† anent the Adresse the Episcopall Clergy sent up to the Queen this moneth ; *vide* the Edinburgh Courant this moneth, the copy of it. He informs me my Lord Dun was imployed, from above, ‡ to travail with the Episcopall Clergy. There was a letter subscribed by all the Scots Peers at London, except it was the three Cambells, A[rgyle,] I[slay,] and Loudon, directed either to the Bishop, or to my Lord Dun, to be communicate to the Clergy. It seems there they signify, that unlesse they did oun the Queen in their prayers, expressly, their meeting-houses would be shutt up ; and they needed expect noe favour at all from any of thir freinds. This letter, when communicate, was the subject of severall meetings ; at lenth ther was a pretty frequent§ meeting,

\* Alternately.

† From the Court.

‡ Caballing, canvassing, &c. Fr. *briguer*.

§ Numerously attended.

with the Bishop's connivance, but he would not meet with them himself, being stiff for the Pretender. There wer severall of the Curates in and about Edinburgh that would not soe farr oun the meeting and Adresse designed as to hear reasoning upon it, and came not. There wer about thirty of them did meet, and among them there wer very long debates and reasoning against all application to the Government. Mr Andrew Cant, it seems, was preses of the meeting. There wer eighteen of the thirty that subscribed the Adresse, and twelve that violently opposed it. Houever, the subscribers caryed it; and such as it is, it was sent up. If I be not forgotte, Mr Cant, their preses, was against it. I need not make many remarks upon it. I expect they may be made by some better hand.

It may be treu that none of the Queen's subjects are more sensible of the influence of her royall administration than they, since they indeed deserve quite other methods than have been taken with them. If they had been treated as the Presbiterians in the late times, they could not have compleaned; but since they are tollerat, protected, and tempted to intrude to Churches, and to drau off people from their subjection to the legally Established Church, noe wonder they talk of bening\* influences; and yet they scarce put themselves among the number of subjects, and have ane inuendo in the manner of their expressing themselves, that smells rank of their French principles. They oun the Queen as administratrix-royall, during the legall banishment of their injured Monarch, and when the treu heir, the King, injoyes his oun again, this will be a very desirable end to them of the present royall administration! They cannot, in the next sentence, compliment upon the peace, without a thrust upon the late Ministry, by whom some body was indeed put in case to restore peace to Christendome; a good peace, indeed, if their schem had been pursewed in earnest. Noe wonder they nixt thank her for the happy protection and security; which is more than the unalterably Established Church has, in the free exercise of our pastorall function. To this they add, they have a dew and lauffull vocation, which

\* Benign.

by brick wall, and [that] in plain Scots is, that the Presbyterians have none, and their fellow subjects are all heathens, and neither have Pastours nor Sacraments ! And very groundlesly they add, they wer debarred by severe laues, and rigorouse prosecution. This would almost tempt me to drau a black paralel between the laues from the 1660-1668, and these from thence to 1707 ; and a comparison of the bloody execution of these laues with the soft administration since the Revolution. This, if any thing wer capable to doe this, might put them to the blush ! I oun the injuriose preface to the act of protection gives them too great a handle to talk at this rate ; but truth is still truth, and a lye a lye, whither in the mouth of the Clergy or in the Parliament.

They talk of comfort in joyning in worship with these souls [which,] by the Divine appointment, wer committed to their care. I doe not knou if all the subscribers are such stiffe Calvinists as to oun particular decrees ; but I have read of persons appointed to destruction, and for a scourge. Soe some, and many of the Clergy, that came in after the Restoration, wer to this poor land ; but here, certainly, they subscribe a lye ; if it hold, which I am assured off, that not one of the subscribers have one of their old parishioners nou under their inspection, nor joyning with them, unless it be old Cant, and he did not subscribe ! Soe that, if they have noe more hopes but of a blessing upon them, they will have noe blessing attending them at all ; which, it may be, be none of the greatest untruths in this Adresse. It would seem, by what folloues, they have ane odd impression of these persons committed to their charge, as a company of superstitious enthusiasts. It would seem they are a gathered company from Quakers, Papists, Bourignians, and the late Prophets ! Houever, it's good they have not lost all hopes of reclaiming their hearers ! And, when they are recovered, they have a good mind to make them all high-flyers, and putt them on the tope of the pinnacle of St Paul's. It seems, houever, they are yet but to learn that most perfect form of worship, by responses, boues, &c. It would seem the subscribers have not been all of a peice, otherwise they would have spoke out that they would instruct them *a la mode d'Angleterre*. But all the truth is not to be told. A safe generall, that may take in

different senses, is pitched upon. It putts me in mind of the abominable juggling of the Sectarys, and politick Independants, in England, in framing the Solemne League ; with a designe to leave a back-dore open, they threu in that blemish in that draught, according to the example of the best Reformed Churches. In the close of this paragraph, the secret that they have very much at heart comes out—their earnest desire to see Prelates restored in Scotland—for certainly, otherwise, according to their principles, a succession of Pastors rightly ordeaned can not be had. This treasonable petition is soe much upon their thoughts, that they have the impudence to adresse for one preisthood and one altar, that, to wit, at Damascus ! The Popish Siboleth of preisthood and altar is very agreeable to love to the Royal family ; and what, it seems, they expect from the late Union in civils. Whatever concern they have for the succession of Pastors Episcopally ordeaned, they expresse none for the Protestant Succession to the croun. They don't, it seems, incline to disturb the Queen with the for-thought of her successor ; though they can heartily enough submitt that—even the day after their Adresse, and without any complement of wishing her a long reigne—she exchange her present croun for a better, that the treu heir, whither Protestant or Papist, may come to the throne ! Upon the whole, I am of opinion a great deal of the spirit of the party is very artfully, and pretty plainly, expressed in this Adresse.

I find it alledged that the Duke of Athol last year, at the Generall Assembly, had a formed designe of breaking this Church anent the Oath ; that it was by his moen\* that Mr Robert Wylie came in ; and that, throu his connivance, and by the other's influence, a designe was formed to have drauen in the Assembly to a peremptory declaration against the Oath, by a plurality of voices. Upon which the Government would either attack the whole of the Ministry and lett in Episcopacy, open-faced, or the Curats would be overlooked, and have the benefite of the Tolleration, though they should refuse the Oaths. This story is said to

\* Interest, influence. Fr. *moyen*.

be writt in a letter from London. I am of opinion it's coined since November, in defence of the Jurors, by them, or a freind of theirs ; and the story tells ill, and such a designe was needless, for the going in of so many to the Oath answers thir designes just as much, when soe many are against it.

I find that there is a great change of officers made. Many regiments are to be broken, and, in the breaking, great regard will [be had] to the present sett that is in the Ministry. Most of the Whiggs are already one way or other turned out of the Army, and these that are not turned out will quickly be broke. And I hear a very considerable alteration is made, or making, in the Fleet. And of what consequences a set in the Fleet, and any of the Army that remains aggreable to the Ministry will be, may be easily seen. It seems it's resolved that all shall be of a peice.

I have this accompt of the Duke of Montrose's cariage and treatment at London this moneth. He went up to Court pretty suddainly, and as some talked, not without a concert among the Squadrone, though his freinds alledge there was noe such concert. When he came up, he was introduced by the Duke of Argyle to kisse the Queen's hand, which is ane ordinary complement all of his quality have, without debate. When [going] nixt to the Queen about bussiness, he thought it, it seems, proper to wait on the Treasurer ; and after compliments, he told the Treasurer that he was to lay some bussiness before the Queen, and came to intreat and begg his interest with the Queen, and good offices. Oxford told him, he did not use either to introduce or doe any thing till he kneu the bussiness ; whereon the Duke told him he had a memoriall to present to the Queen. This was, it seems, concerted among the Nobility at London, especially those of the Squadrone ; and conteaned a representation of the greivances the Peers in Scotland wer under, both in the matter of their Soveraignes being bound up from creating them British Peers, and the manner of the Elections in Scotland, and other breaches, as they reaoned, of the Union. A copy of it he gave to the Treasurer to read ; and when he had read it, he said, " My Lord, this is a lybell against the Ministry, and not a memoriall ;" and therein he reaoned him-

self a party, and could not introduce his Grace to the Queen, upon any such matter ; and immediatly he went away to the Queen. What he did there he knowes himself ; but when the Duke tryed some other wayes to gett access to [the] Queen, at lenth she sent him word, she had noe further service for him, and he might goe home when he pleased. And, accordingly, he never afterwards was allowd to see the Queen ; and his post of Privy Seal was given to the Duke of Athol ; and the Duke, after some waiting on, went to the Baths. Hou far this had influence upon, or hou far it may prepare for, the attempt made in the beginning of June to dissolve the Union, time only will determine. All things seem to move towards this proposall.

I was informed by Mr Hart, who sau the Treasurer's Letter to Mr Carstairs before the Assembly, desiring to have his mind with relation to the Instructions, and assuring him the Commissioner would be favourable ; that the answer given pitched upon severall things as branches of the Instructions ; that all freedome might be allowd as to adjournments, as before, both *de die in diem*, and at the close ; which last was happily begun by my Lord Rosse ; that the Assembly might be allowd to appoint a fast, and name the day ; that the Queen's letter might be in common stile, and have ane approbation of all former Adresses, and touch nothing of our late differences.

*May, 1713.*—The last of the last moneth, the Assembly sate down. Never was any Assembly, since the Revolution, wherein greater wer the hopes of enemys. I was still of the mind that if it did sit, it would be very easy as to the Government among Ministers themselves, and soe it has proved. I thought once the Assembly should not have sitt, because it did not seem soe consistent with the Queen's authority, that her Representative should sitt in a meeting made up of a third part and moe outlaus, and obnoxious persons, by reason of their Nonjurancy ; but severall things I imagine prevailed to overlook this. I fancy the imposition of the Oath of Abjuration was not a formed designe of the Ministry or Government upon the Church of Scotland, as ane accidentall event ; they did not foresee, but would not oppose when it



came about, throu the contendings of partys in the Parliament on different designes. The Oaths wer throuen in by the Whiggs to barr the Tolleration to the Episcopalls ; the October Club, they, to putt the thorn in the foot of the Presbyterian Ministers, did throu out the amendment in the Oath made in our favours ; and both partys lett it passe, on different designes. The Government had abundance of assurance from the last Assembly, and particular Adresses from Synods, of the loyalty of Nonjurors, and, I believe, had noe real suspicions of us. There wer many moe Nonjurors than wer expected. It was not a time to make confusion by prosecuting them. There wer noe legall prosecutions made ; and soe, though the lau stood, yet without information and application of the lau to the Nonjurors, they wer not in lau to be constructed as outlaus ; soe it was noe way inconsistent to allow them to sitt and act, and without their being allowed, noe Assembly could have sitten. And, since the Government condescended to overlook, it was not very reasonable to suppose that they would be uneasy among themselves ; and, accordingly, ther was nothing but amity and peace in their publick actings, though I fear there is a sensible cooling of affections among too many. The most remarkable things before them were the answer to the Queen's Letter, the act for harmony and union, Mr Scrimgeour's and Doucat's affair. Ther was but very litle other bussiness before them. Transporations are much over nou, and the Assembly seem inclinable to wave all generall rules in cases of presentations, for fear of clashing with a lau, and bringing on more burdens upon the Church. Soe, I shall give a hint at those four subjects, referring for some other particulars to Letters this moneth, which *vide*.

Mr Wishart was chosen Moderator, as one wherein many of the Nonjurors would center. Mr Mitchell was much pressed by the leading Jurors, but he would not consent to be on the lite.\* After the ordinary circumstances, the Queen's Letter came to be read, wherein she signifyes her graciouse acceptance of the Adresse of the last Assembly, which conteaned ane assertion of the loyalty, &c., and a begging her favour for Nonjurants, but not a word of the peace in it. The Commissioner, in his speech, took

\* Lest.

nottice of the peace brought about by her Majesty's application, and what ground the Assembly had to blesse God for his blessing on her Majesty's pious endeavours for the releife of the French Protestants in the gallies,\* and her bringing over France to consent to the re-establishment of the exercise of the Protestant Religion in some places in Germany, where it was stoped by the Peace of Reswick. Great pains wer taken the day before to spread this peice of neuse among the members, to dispose them for good thoughts of the peace ; and the Moderator gave a complement to the Commissioner anent it, and acknouledged it in his prayers. Houever, in private, it was said, that if these accompts of the freedome of the Protestants from the galleys hold, it seems to be posterior to the peace, and the fruit of the King of Prussia's death-bed Letter ; that even when releived they have noe liberty to return home, and such as are in prisons, cloisters, and hiding, farr greater number had had nothing done for them ; and that it was the King of France's interest, as opposite to the House of Austria, to have as many Protestants in Germany as might be ; and it was not much to be wondered that he consented to the altering the fourth article of the treaty of Reswick. When the Committy came to drau the answer to the Queen's Letter, it was pushed very hard for a long time by the Commissioner, that a clause approbative of the peace should be throuen in. This was stood firmly against by the members. At lenth, to please the Commissioner, the Commissioner's words from the throne anent the releife of the French Protestants, in the gallyes and in Germany, was put in, as what they blessed God for. The Commissioner still urged that what he had said anent the peace might be put in, but that would not be yeilded, even in his own words. After a long struggle, the Commissioner ceded, after he had taken a declaration in writt, signed by Mr Carstairs, P. Stirling, Mr W. Hamiltoun, and Mr Mitchel, that it was their opinion, that any clause approbative of the peace would not goe in the Assembly, and occasion much peat,† and would be voted out. This declaration the Commissioner sent up to Court that night. What consequences this may

\* Gallies.

† Peat, strife, animosity.

have, and hou farr it may irritate the Treasurer and Ministry, and drive to violent measures against this Church, time must determine ; but in this point Ministers would not yeild ; which was a *vidimus* the thanks-giving will not goe very weel down.

The act for Forbearance was brought in upon a representation from the Synod of Dumfreice ; which *vide*. This representation was designed, I fancy, for such ane act. Ther wer very long reasonings upon this act before it was brought in. It was alledged, on the one hand, that the case of bretheren's leaving judicatorys was not commone, and soe a generall act was not necessary, especially since, in severall places, such ane act might doe hurt and prejudice ; and that people could not bear this way of authority ; and in this case of generall evils tending to schisme, this Church had not formerly gone to thir measures, but appointed Committys and Conferences. Upon the other hand, it was said, that we wer brought very lou, indeed, if the Churches authority was not to be regarded ; and if the matter in the act was agreed on as treu, and our principle, where could be the hurt of putting it to ane act ? That this was a mean allowed and appointed of God, and we did not knou hou farr He might blesse it. In short, any debate anent the act was as to its expediency and fitness, at this juncture, and not as to the principles narrated in the act. After a clause was brought in, which seemed to be in favours of the Jurants, it was left out ; and it was resolved it should not be read out of pulpite. At lenth it passed. Most of the Nonjurors were silent in the Assembly. Houever, it passed smoothly, and none voted against it. I want not my oun fears, that this act, even in thir generall terms, may have ill effects among people. If it had been restricted to Ministers, it might have passed, I think, without any prejudice ; but people are in that distemper, that, till they cool a litle, they cannot bear a cure. In short, I thought neither Jurors nor Nons wer fully pleased with it. The clear bretheren gote not all that they inclined to have, and the unclear wer apprehensive it might have bad consequences. Houever, the day the Assembly rose, there wer three or four thousand of this act printed separatly, to spread throu the country. The

Jurants bought them up. If this have the desired effect to stope divisive courses, I shall be content with this singular step, that the Revisers of the Acts have taken to print this act separatly, without the advice of the Commission then sitting.

Another perplexing affair was that of Mr Scrimgeour, a Regent at St Androuse. The Assembly did nothing, in a way of act, anent it; but it was the matter of many thoughts in private conversation; and a representation of the matter of fact was put in writing, and given to the Commissioner. Mr Halliburton, Professour of St Andreus, being dead, last summer there were severall persons named to be his successor. Mr Chalmers of Kilwinning, Mr Black at Perth, Mr Henry, Mr Had-dou's brother-in-law, and others, wer spoke of. It was thought that the setting up of litle partys for soe many, and the dividing of Ministers' interests this way, gave opportunity to Mr Scrimgeour to make his merKate the better at Court. He has been a Regent at St Andreuse for many years, and is a man of politeness, learning, and cunning. He is represented to be Episcopall in his principles, and inclined to Arminianisme and Jacobite. Such a man, noe doubt, will make a sad figure in ane University as a Professour of Divinity! He, by the Earl of Marr, [or] some of that sett, gott a patent and presentation from the Queen, by the means of Bolingbrooke; and the Treasurer alledges the Queen put her hand to it without his knowledge. When the presentation comes doun, Mr Scrimgeour applyeth to the Presbytery just the day before the Synod, which [was] appointed for privy censures and prayer, and noe other bussiness. He brought some Jacobites with him, and publick notars to instrument, if he should be refused, as he it seems expected; and offers to take the Oaths, and requires he may be qualified in terms of law. The Presbytery, taking his proposall into consideration, called him in again, and told him they wer that day tyed up from all other bussiness, by act of Assembly, but that for which they met; and they could not qualify him that day; and told him the nixt dyet of their meeting. Upon which he took instruments, and went off. I think, further, they appoint-

ed severall of their number to converse with him upon some heads of the Confession of Faith. I think there was a Conference that night, but to noe satisfaction. To-morrow the Synod of Fife mett, and the affair was laid before them ; and they made ane Adresse to the Queen upon this head, and wrote a letter to Mr Robert Ramsey, Provost of St Andreuse, entreating he might not call the University, as Rector, till such time as Mr Scrimgeour was qualified in lau, and referred the matter to the Generall Assembly. The week after, Mr Ramsey, who, it seems, favours Mr Scrimgeour, as Rector, calls the University. He is much blamed for this. He might have insisted both upon his not being qualified, and upon his not having taught out his scholars in the Bachelour Classe, though he had received their money. When the University mett they overruled it, and voted his admission ; against which Mr Haddo protested, Mr Scrimgeour not being qualified in terms of lau. However, they went on to admitt him the week before the Assembly. Thus matters stand, when the Commissioner came down. The Duke is Chancellor of the University of St Andreus. The Synod's Adresse came up to him the day before he came off. He represented the matter to the Queen, who seemed surprized at the account, and said she did not doubt but he was a Minister of the Established Church. When she was told he was neither Minister nor Preacher, she ordered the Duke of Athol to offer him a pension equall to that of the Professour of Divinity, and assure him of it, providing he would fall from the Presentation. It's doubted if he will accept of this offer. There was a neu Memoriall given to the Commissioner, and he promised to doe what in him lay in the affair.

The last affair I named was that of Mr Doucat, a Probationer. This youth was educate in Popery. Some years since he came to Edinburgh, and set up mightily for the strickest set ; and scrupled anent many things about our Covenants, and was alledged to be intimate with Mr Webster. However, Mr Webster was the first that discovered his laxness, and took some pains to stope his tryalls, upon some heads of immorality, which it seems he could not get directly proven against him. At the last Assem-

bly there was a competition of calls came in, one from the Magistrates and disaffected part of Bruntisland to Mr Doucat. The Assembly remitted the affair to the Commission. The Commission did not overtake it till the act for Patronages passed, and Mr Doucat procured a presentation from the Queen, and it was given under the seals, and the first that was given. The Presbytery, upon this, took advice of the Commission, and they refused to give advice as above. After this, some of Mr Doucat's freinds in the Presbytery, upon a pretence of his being resolved to leave them, and goe to England, procures him a testimoniall for the time he had resided in their bounds, in very generall terms. Instead of making his word good, of going off, he continoues till the Synod of Fife sate, and then gives in a petition to the Synod for his settlment at Bruntisland, upon the presentation. While the Synod is debating, and, *ante latan sententiam*, he appeals to the Assembly, by advice, it seems, of some of his freinds. The Synod went on, and censured the Presbytery for granting him a testimoniall, and discharge them to settle Mr Doucat till a Committy of Synod, which they appointed, should meet, and try the scandalls alledged against him. His appeal comes in befor the Committy of Bills in the Assembly, and they send it to the Assembly with this deliverance, that the Presbytery of Kircaldy should be discharged to admitt him at Bruntisland, till the Committy of the Synod mett and tryed the scandalls alledged against him. He, according to his ignorant and insolent way, protests against the sentence of the Bills, and appealed to the British Parliament.

The petition came into the Assembly, and after partys wer heard, the Assembly sau good not to goe into the opinion of their Committy; but referred the affair, in bulk, to the Commission, to be taken in at their first meeting. When Mr Doucat is called in, he, it seems, had his jests laid before-hand in his paper read before the Assembly, [which] he calls his Petition. He alledged the Synod of Fife wer partys, and the Commission wer partys, and had dealt unjustly with him, and craved the Assembly themselves might take the affair before [them.] This was after the actings of the former Commission had been approven, and the neu Commission could not be partys, since they had not yet sitten. When

the Moderator intimate the sentence, he said he insisted on his petition, and had round [gone?] the round of Synods and Commissions; and when he was told the Assembly had given sentence, and there was noe more reasoning, he gave in a paper he called a Protest, and money with it, and appealed to the Queen and House of Peers, and stepped aside to the dore, and gave another copy of it to a publick nottar he had standing there, and went off, and at the dore he said, "I shall either ruin the Church of Scotland, [or] she me!" The Commissioner alledged he was willing to lay him up, but feared it might not doe soe weel, since he had been presented by the Queen. His paper was read, and it conteaned reasons against the sentence of the Committy of Bills, and not the Assembly's, soe senseless was he; and accusation against the Assembly that they had opposed him, because he had the honnour of the Queen's presentation; and ane appeal to the Queen and Parliament. The Assembly remitted this matter to the Committy of Overtures, who gave it nixt day as their mind, that Mr Ducat's license should be declared null, and he discharged to preach in this Church, and this intimate in the Presbytery of Kircaldy; and that a representation of the affair should be drauen and put in the Commissioner's hands, which he promised to make the best use of he could. The Jacobite party in Burntisland take this by the hand, and the five Sabbaths before, they rabbled all the Presbytery sent to supply them. Care was taken to send over a copy of the sentence to the Magistrates; but, notwithstanding, Mr Doucat went over to Burntisland and preached on that, "I appeal to Cæsar!"—and had free access. All thir affronts are very odd to ane Established Church.

There was another affair of the parish of Doul, in the Presbytery of Perth, that made a great noise; but it's of noe great importance to the publick. It's a long tedious process, and the Assembly, to gratify the Commissioner, sent a sist to the Presbytery of Perth, just the day when they wer to ordean a man at Doul. The sist and letters were presented by armed men, who had been guarding the Church all night, and they would not allou the Presbytery to meet in the Church and open the letters, which they would not doe till they wer constitute. Upon which

they went to the house [of] Weems, and there ordeaned the young man. The letters wer returned, not opened, the last day of the Assembly. The Assembly remitted it to the Commission, the first dyet, to discharge the young man the exercise of his ministry at Doul, till the matter should be determined by the Commission; if soe be they found the matter proven, that the sist was offered to the Presbytery. The Commission found, by ane instrument, that the sist was offered, and soe did discharge the Minister to exercise his ministry there, till the Commission determined in the affair of the call. I was a member of the Commission, and I did not think the instrument a sufficient probation before ane Ecclesiasticall Court; and I took it to be of hazardouse consequence to admitt publick nottars as sufficient evidence before our Courts; and soe I would not vote. The contraversy is really between the Duke of Athol and the Duke of Argyle; and a great deal of, I doe not say partiality, but a considerable biasse, appeared to [be in?] her Majesty's Commissioner.

In the time of the Assembly, we had severall meetings of Nons. The main thing before us was the prospect we had of the day of Thanksgiving being imposed. This was debated at a great lenth for severall nights; and the most part of us, and almost all, seemed to be against the keeping of the day. We appointed four or five of our number to talk with some of the leading Jurors upon this head, and to presse for a Commission to meet upon that affair. The Commission was gote kepted running as long as the Parliament sate. Many of the leading Jurors seemed under difficultys as to the keeping that day; but did not incline to have any judicall determination, *pro* or *con*, and to leave every one to his oun light; and soe I think, in the issue, it will be. We talked nou and then anent the act anent unity, and could not see those advantages in it that appeared to some others. We spoke of having our reasons of Nonjurancy in a readiness, in case of an attack; but the fears of that being nou much over, there was litle else but talking a litle upon it, and noe more. We are nou all indifferent, and secured till the nixt storm come on us.



By conversation with some of the North, I find their circumstances much the same that they have been since the change of the ministry ;— their greivances, and the growth of Popery ; *vide* Instructions this year, and Letters. As to the Oath of Abjuration, generally speaking, they are very easy, for their practise has been pretty uniform ; and the Nons inform me, that the people are pretty easy as to the Jurors, and there is noe great desertion of them. The Patronages are not easy to them, and yet they have had noe very great difficultys. The Tolleration has very much broke their discipline, and the Curates take much pains to pick up these whom they prosecute, and to drau them in to their communion, and passe them very easily. When delinquents refuse to compare before them, they goe on with their censures, and threaten higher excommunication, and that has its own influence ; and, generally, they subject, before they suffer that to goe on. Their great difficulty is to gett witnesses to prove the matter of fact ; and when these refuse, their work is harder to fix that. This is what I mind concerning this Assembly. I regrave that very litle has been done for fixing generall rules to Ministers to walk by, in cases of Patronages. Many nou will not dipp into any thing that looks like a twarting with the lau, and our chains are like to fix upon us, and we doe nothing. Ane Adresse was talked of anent our greivances from Patrons, mock presentations, and the breaking of discipline by the Tolleration ; but the present posture of affairs was looked on as very unfavourable for any such attempt, the prevailing party in Parliament, and the Ministry, being nowise freindly to us. Our own different practises they hinder us from aggreing on the causes of a fast, and both sides seem to let that drope ; and, indeed, I see litle prospect of our aggreement, till we unite in the furnace.

Upon the first day of this moneth, this Church susteained a very inexpressible losse, by the death of that great man, and extraordinary Christian, Sir James Steuart, the Queen's Advocate. It's treu, his life, in the ordinary course of things, could not have been much longer, he being upwards of seventy-eight, and near eighty. He dyed full of days, and universally lamented. His buriall was the greatest that had been

seen at Edinburgh, in the memory of man. The Assembly came all in a body, and waited upon his buriall; and, indeed, it was but a great debt lying upon this Church, to which he had been soe fast and usefull a freind, that I may justly say the Presbyterian interest susteained noe such losse by the death of any, since King William's death! He was missed very much at this Assembly. His death was treuly Christian, and a great instance of the reality of religion. Some passages of it I was witness to, being with him some dayes before his death; and the rest that I sett down, I have from his nearest relation, from whom I had it at the time. His preservation to this time, for the [last] six years and a half, has been nixt to a miracle; a man of his bulk, bussiness, and infirmity, for soe long a time to be confined to a chair, and never able to move, except when lifted by his servants; yet still clear in his head and judgment, and as fitt for bussiness as ever in his life time. The last time ever he was out on his own feet—and it was even then much for him to move them, and was supported by two—was when the first Article of the Union was voted in Parliament. He was putt upon to speak upon it, but declined; and after that night he fell very ill, and evry body expected that winter he should have dyed, yet it pleased the Lord he recovered some sort of health, but never his limbs. He was never for the Union, and was blamed for his silence at that time; but considering he sate in the House as the Queen's servant, it was much he did not appear for it, as I belive many would have done, had they had his post. He used to say it would never stand twenty year, and the inconstant humore of England would never lett it continou!

He used to speak much of his particular sense of the advantage of the prayers of the Church. In a very dangerouse sickness he had about thirteen year agoe, he alledged he found a sensible turn in his body in the time of Mr George Meldrum's prayer for him, and was perswaded God was hearing and answering at the time. Mr Meldrum was in an extraordinary frame, and all present; and he never fell into any trouble, but he gave up his name to be prayed for in all the Churches of the city of Edinburgh. He had a great value for religion and persons of piety, and still expressed it. He has severall times said to me, when talking

of Mr John Hepburn's irregularitys, and Mr M'Millan, "Hepburn is a good man. I knou him to be seriouse, though weak; but for M'Millan!" &c. He was mighty in the Scriptures, and wonderfully seen in them, beyond any man almost ever I conversed with. He was exact in the originall of the Neu Testament, and in conversation with him, I have heard him pitch, without book, upon most of the places where any remarkable Greek word was used in the Neu Testament. He had studyed [the] Old and Neu Testament very much; writt upon some of it, and digested the whole of it, and was perfectly master of it. He was wonderfull in prayer. He was generally more than ordinarily lively in his sickness; and that winter, 1706 and [170]7, when he was soe long ill, he was in strange raptures in his prayers, somtimes, in his family. He had some very singular advances upon severall places of Scripture, which are mostly lost; and it's ane inexpressible losse, that in his last and riper years he was disabled from writing himselfe. His thoughts on the Millennium, and some other things, I have dashed down, as farr as I could gather them, in the former part of this Collection.

The Lord fitted him singularly for the great work he had to doe with him. He was long under his hiding, in the ill times; and there he did nothing but read, and read to a prodigy. I have it from his sisters, and others that kneu his manner of life, and who used to steal in candle to him, in his hiding, that he slept litle, and generally every day read eighteen hours. His memory was proportionall to his diligence and judgment. I have heard him repeat great long passages of the Roman authors, and the poets, not many moneths before his death. His temper was most sweet and easy, and very pleasant. He had a way in conversation and reason[ing] of bantering and scolding, where he used freedome; and many a "beast," and "fool," and "ignoramus," he would have called these he reasoned with. In his publick appearances, in the Parliament and Councill, readily he heard all, and spoke among the last, if he did speak, and spoke short. He was of great use in drauing up our Church Form of Process; and that Assembly it passed was the last I sau him in. He came in and reasoned every chapter of it. He was the happiest of any ever I was with, for coming shortly to any

knotty question ; he would have stated the difficulty in ane instant, and given his answer in a very feu words. I have had the honnour to reason with him upon most of publick concerns, at Assemblys and Commissions, these six or seven years. I have reasoned upon the Oath, upon the Union, and the Tolleration, and Patronages, [and] Popular Calls ; and, I must say, if I could have knouen when he advised Ministers to act, what he thought was prudentiall in such and such circumstances, and when he was really in his opinion for a thing in point of principle, I was never more in hazard of being swayed by the authority and good opinion of any man soe much as by his. In the affair of the Tolleration and Patronages, and I must say generally since the Revolution, most of the publick papers of this Church are his draught. As to the Oath, he was, at the beginning, very fond to have ane unanimity in taking it, and was at the pains to write “ The Oath of Abjuration set in its deu light.” I remember, in July last, I went in to him the day after the first two papers against the Oath wer published, and he had been reading the Letter of the 20th of March, and told me it was Mr Wylie’s ; and when I asked what he thought of it, (with a blush and all the confidence I could win to,\*) he said, “ It was a very modest paper, and very weel writt, and conteaned many good considerations in it proper for a British Parliament to have considered before the Oath was imposed ; but nou when it was imposed, and it was not in our pouer to help many things that wer our misery, and not our sin.” I was glad to gett off this subject, and to lye hidd. In September last, when he sau hou many would stand out, he altered his mind, and wished all had refused ; which I have sett down candidly from his oun mouth, in that moneth.

His character would take a man equall to himself to drau, and I dare not attempt it. He was a great Christian, ane able Statesman, one of the greatest Lauers ever Scotland bred, of universall learning, of vast reading, great and long experience in publick bussiness. He was a kind and fast freind, particularly oblidging, and very compassionate and chari-

\* This document seems to have been drawn up by Mr Wodrow himself.

table ; and in his last sickness, and at his death, one of the brightest instances of pure and undefiled religion, under affluence of riches, a fixed reputation, and a hurry of bussiness, that I have ever been witness to. He used to say that he was content to live till he could not only say he was content to dye, but that he desired to dye : And the Lord granted him his wish. Under his last sickness, he was very much in the longing for his dissolution. He would frequently say, " When will the Lord come?—but, why should I weary ? I trust in him ; I belive in Jesus." And when he fell on a slumber, throu his sleep he readily spoke some Scripture sentences. When Ministers wer praying beside him, and began to speak of his usefulness, and to pray for his recovery, he would have drauen up his shoulders, and said, " Hout, hout !" He frequently expressed his quitting all that he had done, and his flying without reserve to the righteousness and merits of Christ.

The day but one before he dyed, my Lord Pollock, his brother-in-law, who had come in the week before, and stayed with him some dayes, came to take his leave of him. That day the Advocate was better, and easier than he had been for severall weeks. He spoke to my Lord with great respect, and reflected on the great freindship and long familiarity that had been for many years betwixt them ; thanked him for the honour he had done him in coming in to toun on his account, and recommended some things anent his family and children to him. My Lord said, " I would fain hope you may live some time, and I may perhapps see you again." " My Lord," sayes the Advocate, with a great deal of concern, and, indeed, it affected all present very much, " I doe not desire to live ! I have had my oun share in trouble and adversity ; and nou, these twenty-four years, I have knouen what the world calls prosperity ; and I hope the Lord will not send me back again to the world. I doe not desire to live !" Many times, in the two or three last dayes of his sickness, he said, " I long to feel the signes of approaching death. I doe not find it yet working in my breast. O ! welcome stingless death !" The day before he dyed, he said to his sister, in a way of triumph, " Nou, I find death coming and working in my breast !"

His last moments wer treuly wonderfull. About three in the morn-

ing, on Friday the first of May, he fell ill of a suddain, and when on the bedd-pan, he was like to expire among their hands. His son, Sir James, standing by, said, "My Lord, will you dye befor you blesse me?" When he recovered a litle out of his fainting, he said, "Noe, James, I will not dye till I blesse you all." And, indeed, like old Jacob, I may say he dyed in the very act of blessing of his family; and, like his Master and Lord, his soul was taken away—he was parted from his relations when blessing them! Accordingly, he called for his eldest son, Sir James, and his Lady, and blessed them; and among other things, in his discourse to him, he said, "Noe pageantry, James!"—meaning at his funeralls. Then he parted with and blessed his oun Lady, and his two other sons by her, and his daughter, Mrs Muir. When his nepheu, Mr Steuart, came in, he expressed himself very affectionatly, and blessed him and his family, and prayed the Lord might sanctify his losses, and build up his family. When speaking to him, Sir David Steuart, his nepheu, came in; and he said, "The Lord blesse you, Sir David, and"—and there he stopped, and putt up his hands, and shutt his oun eyes, and dyed in half-a-minute, without one throu or shrink.

Thir short hints, having access to be witness of some of them, and to have them all from these present, I thought a debt on me, deu to the memory of this great man, to set them down. He left the oversight of his affairs to six men, for probity, and honesty, and piety, that scarce have their peers in the kingdome; my Lord Pollock, my Lord Ormiston, my Lord Pencaitland, Mr Francis Montgomery, Lieutenant-Collonel John Erskin of Carnock, and I think the last was Clerk Alexander. But he has left all his affairs in soe good order, that I belive they will scarce ever need to meet on them.

The practise of five bretheren in the Synod of Dumfreice, in leaving their Presbyteries upon the back of the Oath, hath made much noise, and was the foundation of the Synod's representation to the Assembly, and the Assembly's act for Union. The bretheren are Mr James Gilchrist, Mr James Murray, Mr John Tod, Mr John Taylor, and another. Mr James Gilchrist is their main leader; and it's thought, if he wer caryed

off, the rest would all come in. It's severall years since they have had meetings among themselves, with elders of other Congregations ; and the other Ministers of that country alledge they have very much strenthned the schisme in that country. They themselves alledge that they have very much lessned it, and endeavoured to keep it down. The leaders of Mr Hepburn's party there meet with them ; and many of them hear them, and will hear noe others but them. It's said, since the Oath, Mr Hepburn and they meet very frequently, and they strenthen one another's hands in the preaching against the Oath, and misrepresentation of that matter to the people. I hear since the Assembly, but what truth is in it I knou not, that Mr Hepburn and these five are like to come to ane aggreement. They stand only upon one point, but what this point is they differ upon, is what I knou not. It is further said, that, as a nearer step of union, they have all resolved very shortly, that is, some time in May or June, to have each of them the Communion in their parishes, and the week after to reneu, congregationally, the Nationall Covenant ; and, it's talked, after this, they are to joyn in a Presbitry, and license and ordean Mr David Mitchell and others. But whether this be real, or ane accompt spread upon them by those that are not their freinds, time must determine. If this designe take effect, it will be a fearfull breach in this Church.

In the beginning of this moneth, my Lord Isla came down with his Lady to Edinburgh. It is generally said, he had more to doe in Scotland [than] barely to convey his Lady hither. Some talk one thing, some another. It is generally said, he comes down to try the pulse of persons concerned here anent the enseuing elections, and to prepare matters for them, and that by a concert with the Whiggs in England. In his conversation he was very open against the Union, and it's said, that when enterteaned by the Magistrates of Edinburgh, he drank a health, " To the legall and speedy dissolution of the Union." The shortness of his stay here makes me scarce think he could doe any thing to purpose anent the elections ; and therefor I am of the opinion he rather came down to try the people's pulse, as to that proposall that pretty quickly took

air after his return, anent the dissolving of the Union ; which *vide* Letters in June. He assured all that spoke with him, that a Thanksgiving for the peace was inevitable, and we might lay our accompt with it.

In the beginning of this moneth, ther was like to fall out a very shameful difference between the Magistrates of Edinburgh and the Justices of the Peace, anent ane eminent baud, who lived near the Park, Mrs . . . . Her name is in the Currant, the end of this moneth. There was probation led against her before the Justices of the Peace, the most horride almost I ever heard of. It was in her house that Sir David Dalrymple's stepson dyed lately of the great\* pox. The Justices of the Peace ordered her to be banished the shire, and scourged throu the street of Edinburgh, and requested the honourable the Magistrates of Edinburgh to allou their hangman to execute the sentence. When they applyed to the Provost, he was averse from it, and pretended that the Magistrates of Edinburgh wer Justices of the Peace, and co-ordinate with these of the shire, and would not allou their servant to serve them ; and, accordingly, the request was refused till the day elapsed, when the sentence was to take effect ; though, in severall other cases, they had allowed their hangman to execute their sentences without scruple. The denyall of this made a great deal of noise. Houever, it seems the matter was compromised, and she scourged.

Mr Steuart informs me, that he has this accompt from very good hands : That when King Charles the First was here in Scotland, the leaders of the Irish Rebellion, or some from them, wer with him at the Abbey, and wer led to him covertly, and by the back-stairs : That when the expresse came to him with letters giving accompt of the Irish Massacre, he was playing at the gouf† in the Links of Leith. When he opened the letters, and had looked at them, he seme [seemed] not in the least concerned, but ruffled the letter up, and called to his company to play about. The King, upon this event, designed to have had ane army raised, and to have the nomination of the officers in his own hands ; and, if he had prevailed in this, it was questioned if he would have ever sent them

\* It seems to have been written "small," and has been altered to "great."

† The game of golf.



to Ireland, but imployed them nearer home, for bearing down others than the Irish rebels ! However, in this the Parliament baulked his designe, and named all the officers themselves, and broke this project. The King, after this melancholy accompt, made noe great hast up to London ; for all the bleeding state of Ireland, he took full three weeks between Edinburgh and London, and spent very much time in feasting and carousing by the way. All this, he sayes, he had from persons that might be depended on. All this, concurring with other accompts, give shreud suspicions that he was not ignorant of that matter.

The same person informs me, that Alexander Morus, at the Hague, preached and printed a sermon, after the death of King William's father, and before he himself was born, which conteans a great deal of strange and seemingly prophetically expressions in it. If I remember, he asserts it was a son the Princess was with ; and that he would outahine all the rest of that family ; and that he would defend liberty, and many such like things ; which, joyned with what is above, sheu that there was universally an expectation raised in the hearts of many pious persons, with respect to that great man.

He tells me, Collonell Lockart of Lee said to the Advocat, about the 1662 or [166]3, when he was Ambassadour at Paris from the King, " I doe not knou," sayes [he,] " what to say of the Usurper. I was Ambassadour from the Republick of England here, some years since, and ther was never a letter writt abroad by the managers at the Court, never an act of Councill passed, but it was sheuen to me. But nou," sayes he, " since the Restoration, though in the same character, I knou almost nothing that is done at the Court of France ; and ther is not a letter I write to the King, my master, but in half a day after it is out of my hands, the contents of them are talking at the Court of France !"

He tells me, further, that Mr Samuel Arnot was in his mother's house, and Mr James Rouat, and Mr Arnot was old and in a dying condition. They fell a speaking anent the times ; and Mr Arnot said, " I am perswaded a deliverance is at the dore for the Church of Scotland : I will

not live to see it ; but," adressing himself to Mr Rouat, said, " but, brother, you will see it !"—which, accordingly, he did live to see, at the Revolution.

He tells me, he heard Mr Oliphant give this account, which I suppose I may have sett down before, anent the Test. He happned to be with Sir George Lockart, within a day after he had taken the Test. Sir George was pressing Mr Oliphant to take it ; Mr Oliphant was proposing some objections against it ; and when they wer debating, Mr Oliphant said, " Sir George, have you read it ? " " Faith not," said he ; " if I had read it, Mr John, I had never taken it ! "

He tells me he heard, I think when at Paris, this account of Dailie, Minister there : That upon the conclusion of some peace between the King and the Country, which was not at all for the advantage of the Reformed, there was a day appointed for a thanksgiving for it. It was a great difficulty to many of the Protestants to keep it ; but Daily kepted the day, and began with a discourse, wherein he regrated the ill consequences he apprehended the peace might have ; and yet said, that " fear was not to be their rule, and there was the more need of publick prayer to God, to overule and manage what was brought about in Providence ! "

We have at Edinburgh ane account of what passed lately at Leyden by the Professour Mark, by a student just nou come over. The last moneth, or a very litle time agoe, Mark came to have his publick oration at the laying down of his place of Rector, which he had been for the last year ; and he choiced the subject, *De Pace*. And after he had haranged a while upon peace, in generall, he came to this present peace, and used a great deal of freedome ; and said, plainly, that the States wer forced in to this peace, and compleaned very heavily that the Queen of Britain had deserted them, and peremptorly asserted this peace would break out, in a feu years, in a more bloody and dangerouse warr, for the Reformed interest ; and broke out, upon this, in such a plenty of tears, that he was obliged to stope for a time. His oration the student has in print.

The same person informs me, that Sir George M'Keinzie dyed in a very strange manner. Noe body can account tollerably for severall cir-

cumstances of his last illness. He has it from the woman that waited on him some nights before his death, that when in the room with him, and the candles wer burning, and the fire strong, both went out suddainly, and that for two nights successively. That the blood, indeed, broke out at all the veins in his body, and that sensibly. It was the late Advocate's opinion of him, that he was not a great man. He was very light, and a man of litle gravity ; and though he pretended to understand the Latine tongue, yet he did not understand it.

The accompt I have above of Mr Daniel Douglass and the Laird of Hiltoun I have confirmed to me from Ministers in that country ; and they say it's generally knouen to be treu. The house Hiltoun was killed in was the Earl of Hume's.

I am told that [Arch]bishop Leightoun, when at Edinburgh, was very much suspected to be ane Arrian, and vented severall things in conversation that tended that way.

Ther was a bussiness fell in at the last Synod, in Lothian, last moneth, that made much noise. Mr John Williamson, at Musslburgh, in the time of the privy censures, as he sayes to [me ?] without any premeditation or designe, but being asked by the Moderator, on a suddain, If he kneu anything in the Presbitery of Edinburgh ? answered, that he heard many complaints that familys wer not visited in Edinburgh. It seems the Synod did not much insist upon it, and there was nothing said upon it when the Presbytery came in. The thing took air, and to-morrou the Presbitery staged Mr Williamson, to make out what he had tabled. He said, he had not his proofes ready, and reaoned a *fama clamosa* sufficient to table such a matter ; and, after warm expressions, he said he would not be brou-beaten, and, if time wer alloued, he would adduce proofes. They urged, that particularly he should name his informers, or else be found a calumniator. After both partys wer removed, the Synod ordered Mr Williamson to make out what he had said against the nixt Synod, otherwise to be rebuked and declared calumnious. I hope this may put the Ministers of Edinburgh to be a litle closer at their work. We need all up-stirrings this way.

I am told that when Mr Cunninghame of Blook was at the Marquise

de Hospital, at Paris ; and talking freely anent severall things, he asked the Marquise his opinion anent transubstantiation ? When he waved it, he asked what he reaoned was the opinion of the primitive Church anent it ? “ Really, Sir,” says he, smiling, “ I doe not think it was any article of their creed !”

I hear nou that Addison and Steel are not soe bigg\* as formerly. Addison had writt many of the Tatlers and Spectators, and the best of them, by farr. He seems very much to oun this himself. Some difference is fallen out, and Addison is out of that Clubb ; and nou they are falling in disrepute. Addison is a member of the House of Commons, a gentleman of a small estate, and of very bright parts, [and] one of the best writers in England or Europe. He is mightily famed for the play he has published this spring, Cato. I am told, that when he offered it to the Play-house, at London, and asked what they thought it worth ? they offered him one thousand pound. He asked, if they would give noe more for it ? They said, before they wanted it, they would give fifteen hundred pound ! He gave them the copy *gratis*, only he took them bound to provide the best of cloaths, and the finest ; and, indeed, they did soe, and all things wer wonderfull rich. He required only one benefite night, which was worth about one hundred pound, which he gave to him that acted Cato. The Court at first wer mightily allaramed at it, but when it came abroad, they could pick noe quarrell at it. Bullenbrook came to the Play-house, and clapped as loud as any ; and after it was over, gathered in his box fifty gineas, and gave them to him that acted Cato ; and said he had done his part extreamly weel, and the play had extreamly weel exposed a Perpetuall Dictator and a Generall for life ! It's talked that Addison has been at the making of this play, nou and then, ten years.

I hear, in Portugall, it is ordinary for weemen to conceive very soon, at eight or ten years old ; and, accordingly, they give over child-bearing very soon, about twenty-six or twenty-eight years of age.

\* Not on such familiar terms.

Mr Patrick Cuming tells me, he was present at Mr Hutcheson's death, at Irwine, and confirms many parts I have sett down before ; particularly, that he had been visiting all that day ; that he was very hearty ; that his ordinary fell to be in his family upon Moses' death, and he had some very sweet remarks on it : That when he fell suddainly ill, he was sent for ; that he heard his wife say to him, " My dear, hou are you ? " He answered, and it was the last words ever he spoke, " All is weel, and all shall be weel ! "

In conference with Mr Redpath, he tells me, that he did not hear that Andreu Marvell was ever frantick ; but it's certain he was poisoned by the Popish, Tory-party of that time, and that for his writing soe briskly against the grouth of Popery.

He tells me, that Mr James Hodges turned very cracked in his brain before he dyed ; and it was noe wonder, for he was both under poverty, and under a very unequall way of using his time. [He] slept in the day, and studied under night. He had some strange notions about the people of the Jeues, and Shilo's coming, and at lenth he fell into dreadfull ravery,\* and horride blasphemy, in his papers that he wrote.

He tells me, that he had what folloues anent the Pretender from many hands, particularly Dr Hutton, many times ; and that it is from the same authors he had it that Bishop Burnet's son has published severall of the circumstances. Sir Hary Sidney, the Earl of Leicester's brother, if I remember, was the Doctor's pupill, or at least the Doctor was joyned with him in his travails. About a year before the Prince of Orange came over, Sir Hary and the Doctor went to Rome, and stayed some time there. Sir Hary kept ane open table, and many of the witts among the Italians resorted there, and they two came at lenth to knou pretty much of what passed there ; and the Doctor kept close correspondence with the Prince of Orange. When he came back to the Hague, he was sent over to London to drau up with the physicians there,

\* Revery.. O. Fr. *resverie*, incoherent and wandering imaginations, &c.

and get what intelligence anent the Queen's being with child, and the circumstances of it. Princess Ann was the first that sent over nottice to the Hague of the suspicions that wer generally taken up of the Queen's not being really with child. The Doctor had this account from the Countess of Clarendon, who was now and then about the Court : That about three moneths after the time when the Queen should have conceived, she came in, knowing nothing of what was going ; and all was in silence, till she came to the Queen's bed-chamber, and noe body in any of the outter rooms. She scratched, or knocked softly at the dore. When at the dore, she heard the Queen [say,] " Oh, I am ruined ! " Then she knocked again. She asked leave to come in, and gote access. She sau all the marks of a miscariage, linnings and other things caryed away ; the Queen in the outmost concern, and all weeping. She had come in, if I remember, to ask leave to goe to the country, and she soon gote leave : And when she was gone out, before she was down stairs, a message came after [her,] and she was plainly told, that if she muttered any thing she had seen, she was a dead woman ! This was the day when King James was called back by expresse ; and the Doctor had noe doubts, having this from the Countess, but that day, which was about three weeks after the Pretender was said to be conceived, the Queen miscaried. When I enquired at my informer, what account could be given why King William, when he was acquainted with this, and the other circumstances of the imposture afterwards, did not, when he came to the throne, put the matter to a tryall ? He answered me, that King William did indeed refer this tryall to the Parliament, who wer the competent judges of it ; but when the matter came to be riply considered, it was found that they had taken to [the] charge upon them by flying. The witnesses appointed by lau wer not called, and that made it illegall ; the pretended parents, the child, and these that wer capable to have witnessed the fraud, wer all out of the way ; and hou could a tryall then be made to any purpose ? Their title to the throne was better established by the voluntary abdication, and the parliamentary choice, than it could have been upon the foot of a tryall ; and noe doubt, Queen Mary and Princess Ann wer

not fond to have their father's nakedness too publickly exposed to the world.

He tells me, that the T[reasure]r H[arley] was, even when a boy at the schools, observed to be tricky and cunning, to a degree. He is very positive, that he is a person that makes a stalking-horse of his religion, and consequently an Atheist. He has it from a Minister to whom he lett his Diary be seen, and he did soe, he hears, to others. It contains an account of his conversion, &c., and this he discovers to not a few.

He tells me, [he] had this accompt from the Bishop of Worchester himself: When last at London, he sent for my informer, and made him dine with him. Dr Lhuyd, formerly Bishop of St Asaph, who wrott against Sir George M'Keinzie, now Bishop of Worcester, a man very old, I think upwards of eighty-three or eighty-four. In the beginning of winter last, he came up to London. He had in the summer wrote severall letters to the Treasurer, signifying his dislike of the peace, and desiring him to lay them before the Queen; but the Treasurer did not think fitt to doe it. He came in by Windsor, and craved access to the Queen, and immediatly had it. When the Queen saw him, she asked him, What had brought him up at such a season of the year? He told the Queen that ther wer rights and papers with relation to his Bishoprick, that had been in dependance since the Reformation, almost, and never yet expd, and he was willing to have them perfected before he dyed. She said, Ther must be some other thing, for he might have done that by another. He said he had writt about it, but had gote nothing done; and he had, indeed, some more to doe, and that was to give his testimony against the peace that was now going on; and then he spoke with a great deal of freedome to the Queen. He told her he had spent much of [his] time in the study of Scripture, and that he had closely compared Scripture with Scripture; and he was perswaded the ruine of the House of Bourbon was near at hand, and that God, in his Providence, was calling all to come out of Babylon. He told her he was peremptory that

this peace would not last three years ! It's said that she answered, If it would last but one or three days, she would make it ! and added, she could not but think he had some other bussiness at London, at this time of the year. " Yes," said he, " since noe warnings are like to prevail, I am come up to qualify, that I may leave my proxy to vote against the peace !"

He left Windsor, and came in to London ; and when he came in to qualify, the T[reasure]r said, " My Lord, I had your letters, and had not time to answer them !" " There is noe matter," said the Bishop, " I have been with the Queen !" " Have you ?" said the T[reasure]r with some concern, and soe left him. It was not long till he went to the Queen, and the Bishop came in again to take his leave of the Queen. The T[reasure]r, the Duke of Shreusbury, and a third person, wer with the Queen, whom the Bishop, on enquiry, found to be the President of the Scots Colledge of Jesuits at Paris. The Treasurer presently fell upon the peace, and said he wondered to hear that the Bishop of Worcester was soe positive about it ; and that he pretended to bring his light from Scripture, which the world would be ready to think wer enthusiasme ! The Bishop reasoned very calmly, and told it was by comparing Scripture prophetys and Providences that he came to be soe positive, and he reaoned that was noe enthusiasme ; and repeated much of what he had before said to the Queen. After the Duke of Shreusberry had said some things to weaken what he said, and he answered them, the third person spoke a litle to the unaccountableness of positive applications of particular Scriptures to particular times ; and insinuat that he heard that Dr Luyd had been out in some of his sentiments before ! He answered, " Sir, I don't knou what you are. I oun it's hard to be without mistakes in that study ; but if I have been once out, soe I have been frequently, and more than once right in my conjectures, particularly that of the delivery of the Savoyards from the Persecution 1692, which I predicted severall years before : And, Sir," said he, " I am very positive that this peace will not last three years ; but wo unto you, hypocrites, for you knou the signes of the heavens, and will not knou the signes of the times !"



He tells me when he was with him at dinner, before it a while, he says, " People call me dazed and crack-brained, but," sayes he, " take up that book"—and it was Helvicus' Chronology, with the Bishop's remarks on it, which wer as large as Helvicus—" and," sayes he, " try me in any year you please, and I'll labour to answer you !" Accordingly, my informer cast it up about the [year] 211, and asked, " What Emperour rang,\* what year of his reigne it was, [and] what heresys wer abound-ing?" He answered to every question as distinctly, and more than Helvicus did. He turned over to the thirteenth century, and he answered him as exactly there in every point ; soe that he was made to look at him and wonder. The Bishop added, that he did find his memory beginning a litle to fail him ; but he blessed God it was not much ; and, indeed, a man about eighty-three or eighty-five had noe ground to complean ! He repeated again to my informer, that he was perswaded the ruine of the House of Bourbon was near, and that this peace would be very short-lived ; and that he was peremptory in this.

The same person informes me, that he was employed by Secretary Johnstoun to goe throu his father my Lord Wariston's papers, and put them in order ; which he spent severall dayes and weeks upon. That amongst other papers of the greatest value to the Church of Scotland, he fell upon my Lord Wariston's Dyary, which he sayes he read over. There is a great deal of it, and all bound up in different boundels. It conteans many valuable passages with relation to the history of these times, noe where else to be found. And as to his soul's state, he sayes it's not possible to conceive what atteinments, what elevated exercise, that man has been under ! He records hou it's with him in prayer, and the answers and returns made to his prayers, which are astonishing. He told me two passages out of it ; the one private, the other publick.

That day that his son, James, this present Secretary Johnstoun, was baptized, he records great lenth he had win to, in wrestling anent him ; and he records it that his son, James, was to be the stay and support of

\* Reigned.

his family. This passage my informer lett the Secretary see ; and when he read it over the tear gushed in his eye ; and he said, " I had an elder brother they called James." My author did not insist, for he saw it a shift of modesty. He had read in the Diary of his former brother, and knew by the time of his birth that this related to him.

My informer finds, likewise, in that Diary, that after the treaty of Wilks; [Birks?] I think, when the King came a little into Scotland, there were many conferences among the prime of the Covenanters and the King, at all which Wariston was. The Scots Lords insisted much that the King would allow them the liberty of choosing the Officers of State in the Parliament. The King was very peremptory against it. They pleaded that it had been anciently allowed by the Kings of Scotland, and alledged the Records. The King denied there was any such thing, and told them he knew, in his father's time, any thing with relation to these was lost. After their insisting, the King required to see the Records. They told him they were yet extant, though not among the Records of the nation. After the King had given his oath to them he would not call for them out of their hands, some two or three on the King's side, and as many on the other side, all upon oath, were lett into the secret ; and the King and they went over to Dumfermline, where they were, and discovered by my Lord Wariston. It seems that King James the VI., through the advice of some that were for enslaving the liberty of the subject, and it may be to please England, had ordered Hay of Dumfermline, in whose hand then they were, to destroy them. It seems he laid them up in his Charter Chest, which was not opened till Wariston, upon some civil process, was called to look through his papers, and there found them. The King had them laid before him. It may be supposed that their papers were the plan of many things the Covenanting Lords then did, and gave them both courage and light how to act. My informer is in hopes that they are yet to the fore.

He tells me he discovered the MSS. of what D. Crauford published as to the four Regents in King James' minority, to be horridly interpolated in his edition of it, and a great many of his own additions cast in, to make it answer his purposes the better. That he spoke to Drumsay

about [it,] and offered to meet with him, and lett him see his vitiations and additions ; but I think he had not the confidence to meet with him, and within a while was removed by death.

He alledges that the eyes of the people of England begin to open ; and the more the peace is seen into, the more it will displease ; and he is of opinion that when the storm rises, it will be very severe upon this present Ministry, and he cannot think they will be long able to screen themselves from it.

*June, 1713.*—For the publick affairs, this moneth, *vide* print Letters. Ther wer great turns and suddain commotions among our Scots Members in Parliament.

The bussiness of the imposing of malt-tax on Scotland putt a strange stirr among our Members, for which *vide* write Letters. The Court buyed\* them up with hopes, that if they would joyn them to get it upon England, there should be alleviations throuen in, to make it easy for Scotland. This made the English violent to have it upon us, and yet it was caryed very narrowly. In the Committy of the whole House in the Commons it was brought down to the half on Scotland. When it was reported to the House, it was advanced to the whole again. When it came to the Lords, it was caryed, they say, by two votes only. My Lord Linlithgou absented, [and] two of our Scots proxyes in England voted for it ; and thus, if our Members had stood firm, it might have been throuen out.

The Scots Members made a mighty bustle to have the Union broken, in order to terrify the English to lett the malt-bill fall, but in vain. They all joyned in the proposall, but it seems to have been rashly concerted. The accompt of it, *vide* Letters from London, this moneth and last. The Whiggs in England joyned the Scots to a man, and it ran much nearer than it could have been expected. It caryed only by four votes. If our Members had stuck by their resolution afterwards to have opposed the Court in every thing, perhapps their bussiness had been

\* Buoyed.

better ripned against a neu proposall ; but we never stick to anything, almost. The consequences of this proposall are a neu and violent ferment in the country against the Union and the Government. The Jacobites have gained their project in it, and the humors of the people are very much heightened, and I belive our bands are but the more strenthned by it ; for the English may see, that though we make a bustle to cast off our chains, yet we doe not stand by anything, and they will be the lesse affrayed of our threats afterwards. What influence this may have upon the nixt elections I doe not knou, but I suspect it may keep in severall of the present Members.

The Treasurer proposed, after the malt-bill was passed, to a meeting of the Scots Parliament-men, that they might have under their thoughts what was expedient to make it easy to their country. They desired he might insinuate somewhat that might be matter of their conference. He hinted at somewhat of a clause in ane act of Parliament impouring the Queen to farm out the tax in Scotland, and compound for it ; he insinuate likewise that nine thousand pound, or a moneth and half's cesse, might be accepted in leu of it. The first they thought would not ease the country, but only be bribes to such as should have the pouer of uplifting and counting for it ; and the last they would not goe into, because they reaoned it a breach of the Articles of the Union—a yielding in this case to more than two moneths' cesse for four shillings a pound for England—and soe thir proposalls came to nought.

[*June 10.*]—On the 10th of this moneth, the Pretender's birth day, our Jacobites wer very open and barefaced. At Edinburgh they designed to have burnt the Elector of Hannover in effigee, but on consideration durst not venture upon it. Houever, they wer very open in their ouning of them. *Vide* Letters this moneth.

[*June 16.*]—On the 16th, the day of thanksgiving for the peace should have been keeped in England and here. Hou it was keeped here, and the reasons, *vide* Letters of mine this moneth. I am told Mr Carstairs

his magled\* sort of keeping it at Edinburgh was much wondered at, at London, and surprising to his freinds the Whiggs. In England, it was delayed till the 7th of July. There wer many reasons given for this ; and it may be, part of all of them had their influence. It was said St Paul's Church was not fully in order. Others said the treaty between England and Spain was not returned ; and soe the peace was not, in a manner, compleated. And it's certain the prayers wer not ready soe as to satisfy the Court ; and it's confidently talked that the Bishops could not aggree among themselves in a draught, or in keeping the day.

When travailing West and at Lenshau,† I observed extraordinary thick walls in that old house ; and, talking with that gentlman about them, he gave this as the reason : The feuds between familys, and the way they had long since of attacking houses ; they wanted fire-arms, at least such as could attack walls, and they ordinarily made a cover to themselves, and came in to the root of the wall, and, by litle and litle, in many dayes digged a hole throu the wall, and this way took in the houses ; and, therfor, thir thick walls wer fallen upon to remeed this.

This gentlman is Clerk to the Justiciary Court, and he tells me, that in the Records from the 1660 to the Revolution there is very litle remarkable, except what was done at Edinburgh ; and the reason is, because the Courts up and down the country had a Councill pouer lodged in them ; and it was alledged that they wer not to bring in their proceedour to the Justiciary, but to the Counsell. And soe many of them came not in to Edinburgh at all. And there was noe accompts given, almost, in write, of the fines that wer exacted ; for these were all pocketed by them.

*July 1713.*—In the end of the last moneth, and the beginning of this, the addresses wer formed by the Peers first about removing the Pretender out of Lorrain. This was a proposall formed by the Whiggs, that if

\* Maiglit, or mangled.

† The seat of the family of Montgomery (now Cunninghame) of Lainshaw.

the Court should oppose it, their own elections might take the more ; and soe it was without any nottice before proposed in the House of Peers by my Lord Whartoun. After a litle reasoning, my Lord Peterburrou said : “ And, my Lord, what will this doe ? It will drive him to Rome, and then he will be worse than he is ! ” Which was open enough. The Treasurer presently smelled the motion, and struck in with it, and then it was gone into. When the addresse came to [the] House of Commons, it was moved by Mr Stanhope, and quickly gone into. One Member said that he remembered, in Oliver’s time, King Charles was hunted from one place to another, till he was hunted home again ! Nou, when the addresses are gone into, I belive they will be much improven by the Ministry to lull the country asleep, and perswade them the Ministry and the present Torys have nothing lesse at heart then the Pretender, and that, therfor, they may be re-chosen. It’s the Treasurer’s peculiar faculty to give every thing a turn to favour his own projects.

I forgote to remark upon the rejecting the 8th and 9th Articles of the Commerce last moneth, that the Torys that wer any way concerned in trade went in with the Whiggs in it. Our Scots Members, for all their concert with one another, to vote against the Court till they gote the Union broke, yet very shortly they fell one from another. They just splitt upon this head, and wer sixteen to sixteen ; but most of the Whiggs, and all almost but two or three, wer against the articles. This is the first stand that has been made against the Court this Parliament. Sir Thomas Hanmer and his party broke off to let the Court knou their strenth, and to pave the way for his being Secretary.

I am informed that there are great disconcerting of measures among the Torys. They are soe very numerouse in the House, that the T[reasure]r, unless somewhat fall out more than ordinary, is affrayed they turn the chase upon him. There are many of them discontented, and driving things higher than he can follou them. They want hands to manage their concerts. In the House of Commons, they have not able men that can stand before the Whiggs, in point of reasoning ; and all is caryed by the vast majority. And, in the House of Peers, they have

none either that are men of great abilitys. By farr, they say, the most sensible part of Members lye by, and side not with the Ministry, or openly [side with ?] the Whiggs. Houever, in case of a strait, they have the old remedy at hand, the creation of half-a-dozen or a dozen of neu Peers !—a step none but the T[reasure]r dare venture upon. And this, with the addition of our Scots Peers, has effectually caryed their point this Session ; and the D[uke] of Argyle is allenarly\* to blame for all. Excepting him, none in Brittain could have been found to have topped with Marlburrou ; and the last Election is intirely owing to him in Scotland, a crime I don't see hou he will easily retreive ! He is nou said to be heartily against the Ministry, and will venture all his places, fourteen hundred pound a-year, before he will yield to them. Time will try all. If he, and the Duke of Roxburgh, and Montrose, joyn, they may cary our nixt Election of Peers as they please. It is said that the Treasurer, on the back of the Duke's appearances for breaking the Union, and against the malt-tax, was moved to take Argyle's places from him ; but he answered, that he would not give the Duke of Argyle such ane advantage against him as to have it to say he had fallen a sacrifice for his country !

The Earl of Loudon is reaconed one of the most moderate of the present sett of our Scots Peers. He appears still very steady unto the interests of this Church of Scotland ; and I hope the story that is handed about of him, as if he had been cutt down lately by his servant in his own room, is a calumny raised by his enemyes.

All our appeals from the Lords of Session, in affairs relative to Church setlments, are carryed, of course, against us in the House of Peers. That of the neu erection at Sackenford in St Ninian's parish is casten. The appeal in favours of the toun of Elgin of Murray against the Ministers anent the Church, which the Magistrates would give to the English Service, is determined against the Ministers ; and it's said to have been caryed by Seafeild's insolent asserting that he kneu some of the matters

\* Alone, solely.

of fact deponed by witnesses wer false ; which, I think, could scarcely ever have been tollerate in our Scots Parliaments. I see noe probability of having thir wrongs any way righted. For, upon the one hand, there is a spate\* against any thing that relates to this Church ; our Prelatick party are bussy and diligent to a degree, and contribute money for carrying on of processes there to the outmost : They are supported mightily there, and the Whigg Lords are unwilling to appear in any thing that relates to the Church of Scotland, least they losse their interest with the Church party in England, and soe lye by. And, [on the other hand,] our own Peers are all gaping after conformity to England ; and the decisions of our Lords of Session, and our precise punctilios of lau, are neither liked nor understood in the House of Peers.

The bill against deuelling, and that for restraining the presse, are both eluded, and it's probable will ever be ; and a pretended principle of liberty is given as the reason of both. As to that of duelling, noe body speaks in defence of it ; but when the question comes, to whom the execution of the lau shall be given ?—there it sticks ! A Court of Honnour is pretended to be of dangerouse consequence, and the members of that, if of one party, may connive at the assassination of others that are on a lay different from them ! And, as to the liberty of the presse, it's plain both sides must be for keeping it open ; for who ever be upmost, by such a bill, might keep people from all information hou matters are going ! And [the] example of the restraint on both, in France, they say, are but the effects of the arbitraryness of that Government, and not to be drauen into practise in [a] country of soe much liberty as England.

I am weel informed, that, among our Tory Members at Parliament, ther was a formed designe this Session of bringing in a clause in some act of Parliament, for oblidging all Ministers in Scotland to renounce the Covenants. But, it seems, when proposed to Carnwath, and some others,

\* An overwhelming torrent or flood.



they did not give in to it, as what would really embroyl this land in blood and confusion. This probably will be our tryall, if the Elections shall cary for the Torrys ; and if they be supernumerary again in this neu election, it's very probable such a clause will be brought in for the ruining of this Church, if God, as He can, doe not turn it about for our unity and harmony amongst ourselves ; which sometimes makes me incline to wish it had been imposed with the Tolleration and Oath ; and feuer, it may be, had gone in.

Last moneth there was a Communion at Penpont, Mr Murray's parish, one of the five who have separated from Judicatorys since the oath, and Mr Linning was invited into it. It is remarked by the Jurant bretheren, in that country, that there was litle of Christ preached, except by Mr Murray himself, in the action-sermon ; but certainly things are aggravated by some of them.

Upon Sabbath night, Mr Linning preached, and particularly preached against Separation, in point of hearing, upon the Oath, and brought severall reasons for non-separating. The Jurants complean that he granted the sinfulness of the Oath ; and once laying this down, they alledge that it's impossible to mentean it noe ground of separation, and that this way of dealing hardned the people in their separation ; and alledge he spoke very warmly, and yeilded very much as its involving a consent to the Ceremonys of the Church of England.

Upon the Munday, Mr Taylor of Wamphray, in his sermon, refuted what Mr Linning had said ; and prefaced with expression of great value for his reverend brother who preached yesternight, as one who was zealous for the Covenanted work of Reformation, &c. ; yet he craved leave to differ from him in his doctrine, and endeavoured to prove the Oath a ground of separation, from some places of Scripture, " Goe not by the dore of the whoor's house," and " Have noe fellouship with the unfruitfull works of darkness," and such like. And Mr Prenderleith preached last, and assented to all that his brother that spoke before him said. At the close, Mr Murray had a discourse, wherein he protested, he had noe hand in the differences in point of doctrine that had been among his bre-

theren at that solemnity ; and professed his sorrow for them. This is certainly the beginning of sorrows, when bretheren preach one against another before the people !

This moneth, or the end of the last, we have accompts of Wamphray Communion, at which they had three sermons on the Munday and Saturday. The Sabbath before, they say, Mr Tailour read the Covenants, and explained them to his people. It's said, but I cannot find much assurance for the matter of fact, that a company of Malignants had come some dayes before, to some public place therabouts, and had drunk the Pretender's health, and on their knees renounced the Covenants. This, by some, is given as the foundation of Mr Taylor's singular practise. Others alledge there was a concert between some of those five Ministers that separate from Judicatorys, to have their Communion and renew the Covenants at them. Whatever was the reason, upon the Saturday before the Communion, Mr Taylor, after three had preached, came up and acquainted the people that the main part of that dayes work was before them ; and told them that he had explained the Covenants to them, and now he had three questions to ask at them, Whither they owned the obligation of the Covenants ? Whither they wer willing to adhere to them, and stand by them ? And what the third was I have forgott. And desired all that would renew their Covenant to stand up and hold up their hand, which about two hundred did.

This Communion is like to make a noise, and will be a good handle to our constitution in Parliament to throu in some clause for Ministers' renouncing the Covenants, and the bringing people in such a suddain hurry to joyn with uplifted hands to the Lord, in ane Oath of this matter, does bewray more ignorance in the Ministers that doe this, than I am able to speak of.

I hear my Lord Grange, Justice-Clerk, upon the back of the Generall refusing of the thanksgiving last moneth, wrote up a Letter to the T[reasurer,] or to one that was to communicate it to him, with a pretty full accompt of it, and concluded the account with his opinion that it was not

advisable to meddle with the Recusants to keep that day. The Treasurer wrote or caused to write back his mind to Grange, and signified how much he was surprized that that day had not been kept; but was of the Justice-Clerk's mind, that no prosecutions were to be at this time used against any of them. I find the Dissenters in England, at least at London, kept not the thanksgiving. Dr Williams preached that day at a Lecture at eight in the morning, but would not alter the dyet, and had nothing anent the peace; and that day, though prorogued to the seventh of this month, yet was very ill kept by all the Dissenters. I do not know whither they pretend, as our Tolerated Clergy do, that their names were not in the proclamation, but it was only directed to the Established Church. I am informed Bishop Burnet expressed himself very much pleased with the Church of Scotland's not keeping the thanksgiving, and reasoned them honest men for refusing it.

A little while since, the Earl of Perth, by the Pretender [created] the Duke of Perth, is come over to Scotland, and appears pretty openly. He alleges his master is turned Protestant, and he will not alter his religion. It's strange that our Government should suffer such persons to appear so openly among us!

This month the Parliament rose—a Parliament very much fitted for the Treasurer's designs—a Parliament who, by their measures, have laid a foundation for lasting quarrells, I fear, at home and abroad—a Parliament that in all things, except the business of the commerce, have come into Court measures absolutely; and when that was done, they seemed, in their address, to say *peccavimus*—a Parliament the like to which, if we have another, matters will be carried pretty far on; and I think the Chevalier will have his way pretty much cleared by three years of another! But now they are dissolved; and what the next will be, the Lord only knows!

We have many accounts, in private, of the Queen's illness. However, she is come to the House, at the dissolution, or, in more modish terms, "the adjournment of this loyal Parliament." Many things are said, but

what to believe is hard. She is not in a good habite of body. She has been hydropic for some time, and it's alledged by some that she has been tapped. Her stomach remains sharp, abundantly, and she will eat heartily. Her leggs, they say, are excessively swollen ; and some that pretend to exact intelligence say the swelling is broke. It's certain she walks litle, and is caryed in a hand-chair when she comes out of her room. If the Ministry be upon the lay of the Pretender, it seemes to be their interest to lenthen out her life till their schemes be a litle better concerted ; for the body of England are said to be heartily against the Pretender and Popery. They are blinded by the name of peace, and they are pleased to think that the Church is safe, but have noe suspicion that the Ministry are in the interest of the Pretender. Certainly, if the Queen should at this juncture drope, the Hannover family, having lau for them, would be thereby much strenthned ; but if the Succession be left alterable by Parliament in the Queen's hands, matters will take a neu turn.

It seems, as she is in noe good state of health, soe she wants not abundance of designes against her. The affidavit given before the Mayor of Dover makes much noise, and was generally believed at London this winter, though suppressed. The story is this : There was an English youth of noe great stock, except that [he] had learned to write, count, and keep a book, fell out of bussiness ; and a litle after the Duke of Aumont's coming over, went over to France to a Jesuit at Paris, his uncle, to take his advice hou to setle himself. His uncle asked, What he could doe ? He said he had been taught a good hand, and book-keeping, and had litle else. After some dayes stay, his uncle tells him he had a project, nou, to get him into the Queen's houshold, and he would write to the Duke of Aumont anent it, and prevail with him, by the means of Bolingbrook, to get him in. The youth is much taken with the proposall, but still alledged his unfittness. After the return of the nixt letters, he is assured of the post, but withall his uncle beginns to tell him he must be privy to a designe to cutt off the Queen ! He sheued his abhorrence of it, and when the Jesuit stormed, and he began to see his errour and hazard, he became more silent, and only said he was sorry his uncle had brought him on such a lock ; but, houeever, undertakes to

enter into the Queen's house. There is another Irish youth pitched on to be gote in to the same service, and both have money given them, and are sent down to Calais. The designe was not communicate to the Irish man till they came to Calais ; and when he was told it, he turned very brisk, and vouted he would never be engaged in such a designe. That same night he was in the evening set upon and caryed out of the toun, and run throu the body, and throuen over a hedge for dead. Houever, after a while, he scrambled up and gote to some house or other, and gote his wounds panced,\* and in some feu dayes gote over to Dover ; and presently went to the Mayor, and made ane affidavit of all this. The Mayor sent it up to Court, and a messenger was sent down to bring him up, and he accordingly went ; but was never more heard of since !

I hear that William Hart, printer to Ridpath, and of Burnet's pamphlet, and some others against the Ministry, who was sentenced to be pillorized, was accordingly soe last moneth ; but when he came there, he drank a bottle of wine, and noe body offered any violence to him. It's said he has made a clean breast to Bulingbrook, and told him all he knowes concerning what he printed.

The Communion at Lesmahagou, which Mr L[inning ?] designed to have without Mr Black, makes a great noise ; *vide* my Letters this moneth. After it was intimate, Mr Black called the Presbytery, *pro re nata*, and Mr L[inning] and his Elders appeared ; and, after some reasoning, it was delayed, and referred to the Synod in October.

The story set down (*supra*) of the souldier observing King William in his private devotions, I have confirmed from Mr Sheilds, who had it from the man himself ; and that it was one of Mr Bale's peices that he was reading.

Mr James Guthry had a son, William, who was but a child of four or five years of age when he was execute. It was much for them to gett him kept from playing in the streets that day his father dyed. His

\* Dressed, cured, or healed ; from O. Fr. *panser*, to cure.

father said to him : “ Will, they will tell you that your father was hang-ed ; but think not shame of it ; it is upon a good cause ! ” These words afterwards wer matter of thoughtfulness to him, when he came to some more age, and the beginning of his seriousness. He came to be very studious, and a youth of extraordinary parts and greater piety, but was cutt off, I think, just when entering upon his tryalls to be licensed.

*Agust* 1713.—I hear some old people tell, that about the [16]48 or [16]50, the question about lottry games, cards, and [dice,] came before one of the Assemblys, the most part wer violent to passe ane act peremptorly discharging them. Mr Robert Douglass did oppose this, as not expedient. He alledged that noe Councill since the Reformation had given their judgment peremptorly upon that head ; that some Divines had writt in their defence : “ Though we should make the act, hou will it be obeyed ? and I question,” said he, “ if we can goe on to excommunicat on the breach.”

In the beginning of this moneth, the Commission of the Assembly mett. The bussiness of Mr Meinzie, Minister at Dull, settled in May last, though the Assembly had given a sist, came in before them ; and after a long debate and reasoning for two or three dayes, at lenth it was caryed by a considerable plurality, that he was Minister at Dull ; and the Presbytery was rebuked for their settling him there in the manner they did. A delay was much urged by some, and a third person proposed ; but that the family of Weem would not goe into. Upon this the Duke of Athol and Bradealbine, by their Commissioners, appealed to the House of Lords, which is a very pretty step for a member of the Commission, and a Commissioner to the Assembly, to doe ! The Commission likewise transported Mr Nesbit to Edinburgh, from some place where he was. I was not in the Commission the first week they sate ; but being writt to by the Moderator, I came in upon the 17.

Upon the Friday before, there was a proposall made by the Nonjurants in private, for a correspondence up and down this Church, in order to keep unity, and awaken the country of their hazard from the Pre-

tender ; and a draught of a letter framed by Mr Hart for this end. When it came to the Commission, it was turned into a warning, and a Com-mitty was appointed upon it on Friday. They wrought at it till Teus-day, and in the meantime, Letters wer writt to all the members within reach to come in upon Teusday or Wensday. When I came in, I was informed, that at first in the Sub-committy, there was a great struggle made against putting in any thing against the Lyturgy and Service of England, and a greater against the Union's being touched in it. It was said these would irritate, and I knou not what. Houever, they wer caryed, and when I came in nixt week, it was much in the terms in which it is printed. When it was last read in the Commission, there was some moved that "French tyrranny" might be smoothed, and made "arbitrary government," without "French" added, because nou he was in peace with us. To this it was answered, that it was very proper that the country should have ill impressions of France, and it's very certain that he, the Pretender, is soe educate, and if we be blamed for that, we will be blamed for praying against France, and many other things ; and soe it continoued in. I am of opinion this warning will make a great noise in England, and will be very unsatisfying to not a feu leading persons there, and may be pretended to have influence upon the enseuing elections, as, indeed, I oun some had that in their vew ; but for the country, I doubt it have noe great effect upon them, for nothing that comes nou from the Church has any weight with them, because of our unhappy circumstances. Houever, we have been at what appeared to be present deuty, and if it fall short, ther is noe help for it. We wer all harmoni-ouse, and any Nonjurants there did mostly push it on, and wer for the most strong expressions in that paper. It was further proposed, that we should have a representation of the matters of fact, as to the grouth of Popery, and the insolence of Preists, and send it to the Queen ; but this was like to be a labour and work of some time ; and though there wer a great many matters of fact *in retentis*, yet we wanted to have some more, and severall Presbyteries wer writt to, that they might be ready, if need wer, against the nixt Commission.

When this was over, and the Commission about to rise, there was a proposall made and seconded by Nons,\* that the Commission should consider the divisions in the South. It seems, last week, there was a representation from the Presbytery of Dumfreice, and other places, that Nonjurants did preach in vacancys, and baptize and marry persons in the Congregations of Jurants, and admit them to communicate without any signification of their mind to them. There wer instances given of the five bretheren who have withdrauen from Judicatorys, and some alledged upon the Presbytery of Wightoun. When the Commission entered upon it, they did not weel knou what to doe. There wer two causes they behoved to distinguish, the baptizing and marrying, and admitting to Communion without Jurants' allowance, and yet the bretheren continou to sitt with them and hold Communion. This was alledged to be pretty generall in the North as weel as South; and some alledged that lenity and forbearance was the proper way, and there was not a great hazard there, as long as Judicatorys wer kept; soe that was pretty much waved. The other case of the five bretheren that separate from Judicatorys was, in the opinion of most, a matter of farr greater danger and importance. It was reasoned a litle in the Commission, and all required to be present to-morrou, and the matter was sub-committed to a pretty large Committy; where it was considered what proper way to take with the five bretheren. Some proposed a Committy to be sent in, but then it had its great difficultys, whom to pitch on, and if that Committy should goe from the Commission, they behoved to have instructions; and these, it's like, we would not all center on; and what influence a Committy might have in that corner, coming from the Commission, was a question; and some of us that had letters from the bretheren that separate, found them not fond to have things going in a channell of a Committy, as from the Commission. It seemed to be the opinion of the most part, that five or six Nons of the greatest calmness and influence with them should goe in and converse with them, as from themselves, and labour to bring them to a better temper. Soe the generality inclined that a Letter should be written from the Com-

• Nonjurants.



mission to those five bretheren, and a Sub-comitty was appointed for that, to drau a draught of it, and bring it first to this Committy, and then to the Commission. The Sub-committy left it on Mr W. M. to drau the draught, and four of us mett with him to-morrou, and his draught was gone throu. Ther was very litle of any weight amended. The stile was thought in some places very soft to the bretheren. A phraze, as to our differences, "let the day declare," was dislicked by our Jurant bretheren, and another, wherein the withdrawing bretheren wer told that they had "full and free liberty to bear testimony against what was gravaminouse to them :'' This was left out, as what might be made a handle of for craving leave to enter their protestations against Jurants, and then joyning. The letter was brought to the Committy, and from that to the Commission, and there approven. I had litle against the draught, for it was pretty smooth ; but I would have had the Committy considering the expediency of writing to them ; and when they would not enter upon that head, I only gave it as my mind that that draught should be sent, with some further means, conversation, or the like. There wer some harsh expressions moved to be put in, by some threatening them with a summons and prosecution in case they returned not, and desiring them to be present at the nixt Commission ; but these wer gote warded off ; and, indeed, the draught is pretty smooth.

Upon the whole, I doe not knou weel what to think on that occasion in the Synod of Dumfreice. The Nons there complean much of their bretheren, and there has been heats and differences nou of a long time, in that Synod ; and the Nons alledge that there is a formed designe there to hold out all that are not clear as to the Oath. They pretend they oppose all setlmnts of Nonjurants in any of their vacancys ; and alledge that if they return to Judicatorys they will be insulted by their bretheren, and losse the people both to them and the whole ministry. Yet, if they would consent to suffer two of their vacancys to be settled by Nonjurants, to whom their bretheren have noe exceptions, they will come in to Judicatorys. There seems too much of bandying, pick, [pique,] and party, on both hands. These five bretheren alledge that they have gained much ground of the Hebronites [Hepburnites] and M'Millanites this sum-

mer, and many of them are come in to communicate with them who never did it before. They write very peremptorly, that they have noe mind at all to continou to stand out against joyning with their bretheren, but will come in as soon as they can gett the people secured from quitting all ordinances. I find these five bretheren have had a meeting with Mr Hepburn and his party, wherein very warm proposalls wer made to them to come intirely off from their bretheren, and they would joyn them. These, severall of them write, wer rejected. Mr Hepburn and his party propose three things to them : 1<sup>st</sup>, That they would joyn with them in ouning all their greivances : 2<sup>dly</sup>, That they would preach in vacancys at the people's desire, and baptize, &c. : 3<sup>dly</sup>, That they would joyn with Mr Hepburn in licensing young men. All these they heartily rejected, as they write. They say they had a meeting with Mr M'Millan, M'Kneily, and Mr Clerk. Mr M'Millan's people proposed that some of them should pray, but that they would not yeild to, either at beginning or end ; they reaoned it *casus confessionis*. They reasoned a whole night, Whither the Established Church was a treu Church or not ? and did put them to silence. Mr Clerk, who is by farr the smartest of that way, ouned he had heard more than ever, and that their arguments wer indeed unanswerable. They alledge further, that since that conference, severall that never heard are come in, and have communicate with them. All these, laid together, make them not to be suddain in returning to Judicatorys, though alwise they professe their firm resolution, as soon as possible, to come back to them.

I forgott to sett down upon the warning against Popery, that there is not a word in it of our Solemn Engagements, though our Nationall Covenant was formed with a direct veu to Popery. I did represent in the Commission that it would losse much of its weight with the people, to whom it was mainly designed, if this wer out. It was said, that this was a direct prosecution of the ends of the Covenant, and it was fruitless at evry time to repeat them ; and that if once they wer putt in, severalls would have in more than could be weel said in them.

Mr Hepburn is nou turning old and infirm, and is not able to make

his rounds, as once he did ; and this makes him and his party push the more violently to have matters compromised with some Ministers and him. Ther is one thing gained upon both the M'Millanites and Hepbronites, and this is plain declarations from both against the Pretender and his party ; and if they can be gotte off that lay, I think it would be a great advantage to the common interest in the time of a choak.

In the beginning of this moneth, and end of the last, there was a proposall made for a generall correspondence, in order to impresse the country with a sense of hazard from the Pretender ; and, as much as may be, to keep up unity and harmony. This, in part, at the Commission, turned in to the shape of the warning which is in print ; but, certainly, there is need of this over and above. The hint I had of it was only that one of each Presbytery or two wer to write into Edinburgh all accompts, and receive back accompts from it ; but to me this seems only a correspondence for neuse, not for bussiness ; and if ever any thing be done effectually for allaraming and preparing the country, it must be by feu, and these very close.

I am told that the proposall for the breach of the Union, in June, was broke by our oun Scots Members. The Whiggs wer all very cordiall at the first for the proposall, as evry way for delivering them from the bondage they wer in from our Scots Peers ; and soe the delay caryed but by four votes. But when the matter came narrowly to be sifted, and proposalls made to them by the Whiggs, that upon the first meeting of our Scots Parliament, ane act should be passed for setling the Succession in the House of Hannover, and securing our Church Government, the Scots Members that wer Jacobite flinched and dreu back ; and soe, in the nixt vote, the Whiggs left us intirely, except Sunderland and another. I have noe doubt but the more considering of the Jacobites wer for the making of the Union in the grating way it was caryed on, to pave the way for the Pretender ; and nou, when it's made, and people's humors are very much up against it, they are for keeping them up, and against breaking of it from the same veues !

Soe that to me it's plain that the only way left for us, nou, to have the Union broke, is to chuse Revolution Members of Parliament, and

such as are hearty for the Succession ; and such will certainly be joyned by the Whiggs in England, who are very willing to have the Union broke, if we would heartily goe into the Succession. And the Jacobite Toryes in England seem abundantly convinced of this, and thus I am informed they are writing with all earnestness down to Scotland, that care may be taken, and noe money spared, to get a right set of Members for Scotland ; and they write very plainly, that nou they are to juggle noe more ; that things of the last consequence are to be in before the first Session of Parliament, and noe doubt that is the altering the Succession.

It is said that Loudon and Ila are to be scored out of the Queen's list of Peers, and Cromarty and Bradalbin to be put in ; and Levin and Glasgou likewise are to come in, Leven being intirely brought over to the Court, and Glasgou any thing they please to make him ! Much depends upon Argyle, and many doubt that, for all his brisk appearances, he will be caryed in to the Court, by his places and pensions, which are about fourteen thousand pound sterling a year. If he would strick in with the Squadrone, and they stand firm, I knou not hou farr they might ballance the rest.

I am weel informed, by good hands, that last winter, when a designe was formed at a club to propose the altering the Succession, in the House of Peers, or at least the leaving it in the Queen's hands to name the successour, the Whiggs mett in their Club, and peremptorly resolved to disperse themselves throu the House, and to stobb the first man who should venture to make the proposall ; and alledged for their reason, that it was treason. And this bold step of theirs was what, indeed, marred the proposall, and noe man had the courage to venture it, when this resolution took air. If such a daring temper wer joyned to a good cause, and universall, it might goe farr.

I find there are some letters the beginning of this moneth from England, that the Whiggs are upon the designe of ane association among themselves throu all the countys, before the elections, to stand by the Protestant Succession, and the Dissenters goe in heartily to the pro-

posall, and that twelve or sixteen of the Dissenting Ministers have left London, and are spreading themselves throu the country to promote this designe.

We have a great noise of a hunting, the second Teusday of this moneth, by the Earl of Perth, and a great many of that kidney, and the Teusday following the Duke of Athol is to have another, and the heads of the Clans are generally to be with him. It's treu, that there have been huntings, about this season, for severall years ; but as the country clatter that the Pretender is to be at them is a jest, soe, upon the other hand, it's very probable they have him in their heart and conversation too, and they are clubbing for his interests.

I find a proposall made by some, that Mr Linning, who has business at London that must cary him thither this season, have a Commission from the Nons to take a trip over to the Court of Hannover, and there give a treu representation of the state of Nonjurors in Scotland, and take off misrepresentations. I am informed by all hands that there is noe hazard from that art,\* and that that Court have very favourable representations made them of the treu ground of our refusing the Oath. I knou not hou farr this proposall may be necessary, or hou farr expedient, in our present circumstances. It would be very ripely considered befor it be gone into by the Nons.

I hear lately, since the change of the Ministry, Bishop Burnet, in conversation with [the] Queen, entered upon the head of the Pretender, and had the assurance to say he remembered the time when she was assured he was spuriose. She answered, she was still of that opinion ; though the Bishop said to my author he did not belive her.

At the Commission last week ther has been a rencounter between Mr Webster and Mr J. Simson upon the Heads of Doctrine, and teaching unwarranted things, which Mr Webster charges him with in conversation. There was a meeting of some Ministers before whom they con-

\* Quarter, direction.

versed, and had some very warm expressions. Mr Webster gave him a paper of querys to answer, which I have not yet seen; and he took some dayes, and has sent him a counter paper of querys, which Mr Webster compleans is not at all according to the communing betwixt them, wherein Mr Simson promised to give his mind dis[tinctly] upon the heads proposed.

We had ane accompt at the Commission of a very odd step Mr M'Millan has taken lately. He has given written orders under his hand to men [to] goe armed and poynd for the tean [teind] he alledges is ouing to him in the parish of Balmagie. The Justice-Clerk has taken this bussiness before him, and direct letters to that parish. What the import of them is I knou not.

I am certainly informed that Abbadie, who writes of the Christian Religion, professes a considerable knowledge of Scripture prophesys; and as he alledges, from them, predicted (at Dublin, where nou he lives) the deaths that fell out in the family of Bourbon of the three Dolphines.\* It's matter of fact, that he did fortell them very publickly, and with assurance; and came to be soe peremptory as to the time, that he said, "Nixt mail would bring the account of it." Great was the expectation for severall posts, and they still had mails. At lenth, when the nixt mail came, one of his freinds, to shake him, went in and told him, "Nou, we have the post, and hou are you disappointed?" He still stood peremptory that that post, if there wer mails, the accompt of it would be! Which at lenth his freind confessed to him was indeed come.

The accompt of the remarkable conversion, on the Communion Sabbath night by Mr Carstairs, was at Kirkintilloch, not Kilsyth, as above related; and holds in all its circumstances. James Gray in Calder was converted there, from whom my account comes.

It was my Lord Cranstoun that said to King James, anent Calderwood, when the High Commission Court would have him banished Scotland, that he was of opinion they had best confine him or lett him alone; "for, though he could neither preach nor seek a blessing,

\* Dauphins of France.

yet if he [be] cast idle," sayes he, " he will doe more hurt by his writings then he is all worth !"

It was my Lord Balmerinnoch (as above) that objected against the clause of the Solemn League and Covenant, the example of the best Reformed Churches ; and said, he could not understand the reason why they wer not plain and even-down.\* Sir Hary Vane certainly tricked Scotland, in that affair ; but though the matter was very long debated in the Sub-comitty, as I have heard some say, for part of three dayes, yet the matter was overuled, and gone into mostly throu Mr Alexander Henderson's authority, and the rest of the Commissioners to the Assembly, who urged that there was noe ground to suspect the sincerity of the honourable Houses of Parliament ; but, in all our bargains, England still has tricked us !

Mr Wylie tells me that the Commissions before the 1660 wer generally attended with the renewing of the Covenants. That when he was young, he was present at them, and generally upon the fast-day the Communicants had the Covenants read over to them, and they did adhere to them with uplifted hands.

For these thirteen moneth, nou, Elizabeth Graham, daughter to James Graham in G. has been under very sore and heavy affliction. She is about thirteen years of age, and is a girle of a sweet naturall temper, and seriousness. It's said her distemper is histerick, but there seems many things joyned with it, which makes it look preternaturall, in the complex, whatever naturall things may be in it. Her screichs and cryes are inexpressible, and are heard a great way off. For six weeks time, she tasted nothing but, once in the day, a litle pulp of apples upon the point of a knife, and all that time voided nothing by urine or stool. She will have twelve or fourteen fittsin the day, wherein her throues and contorsions are extraordinary, and make her sweat excessively ; and yet she takes noe meat ; two or three knife-point-full of apple pulp is much in a day, and a spoonfull or two of barly and milk ; yet [she] continoues plump and

\* Downright, explicit.

fair ! She is singularly refreshed with the Scripture brought into her mind, even in the time of her fitts, and it is made very sweet and refreshing. One morning, when she had a very sore night of it, her mother said, " You have had a sore night of it ! " " Noe," said she, " I had a very sweet night, for the word of God was made very sweet to me ; " though she was all the night out of one fitt into another. In the spring, her mother was near her time, I think, a day or two before her delivery, at Glasgou. Upon a suddain, she, after many dayes silence and weakness, turned as it wer perfectly whole, and free from pain. She desired all to praise God in her behalf, and told she would grou worse, and dye after some time ; and her mother would have a very easy delivery, and lesse labour than she use to have. Which accordingly fell out, though she expected otherwise ; and, till her mother's recovery, was pretty free from her fitts ; and has fallen worse, much worse, since. About the midle or end of July, that day after Agnes Luke dyed, in the morning, she told her mother she belived Agnes Luke was dead. This was upon the Friday, and accordingly it was soe. Her mother asked her the reason ? She said, it was a dream she had that last night ; that Agnes and she (they had been comrades) wer walking together, and wandered a long time throu strange places. At lenth they came to the Church of Killearn, and came in to Mr G[eorge] P[ark's ?] house, Minister there, and they would have him to preach. He said he would not preach unless they would give him texts ; and asked, what text she would have him to preach upon ? And the text she named was, " I will [bring] thee under the rod and under the bond of my Covenant ; " and the text Agnes Luke gave him was, " The Rightiouse shall shine as the sun in their Father's kingdome." And within a litle, Agnes was taken away from her, she did not knou hou. Nixt Sabbath Mr Park was at a Communion, and when he came to see her nixt Munday or Teuesday, and told her dream, he gave them the first account of Agnes Luke's death the Thursday before. The damsell remains in the violence of pain, and yet under great patience, calmness, and composure of spirit.

I hinted above of the proposall made in the Presbytery of Hamilton

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by Mr Wylie for the bringing back people to the hearing and joyning with Jurants. I have nou seen the proposall, and it's in short this ; that the Elders in the places where bretheren have taken the Oath, who refuse to hear or joyn, be allowd to give in a protestation to the Presbytery, and that recorded, and they allowd extracts of it. The protestation is worded pretty smoothly, and takes in ane obligation upon the protesters never to quitt their Ministers untill they acquaint the Presbytery, and they protest that their joyning in Judicatorys shall not be constructed to be any approbation of what they reacon sinfull in the Oath, or in their taking the Oath. The Presbytery's sentence, upon the back of the receiving of the protestation, is very smooth, and almost in the words of the Assembly's act. They plainly declare [that] the calumnys, on the one hand, anent Jacobitisme, are reproaches ; and upon the other, these anent deserting of principles are groundless ; and they reacon the Oath's being taken or not taken is noe ground of separation, and condemn the practise of the people ; yet, as the only way to gain the people, they *ad levandam conscientiam* doe accept and record the protestation. This came before that Presbytery ; and two Jurant bretheren, present, gave into it, whereupon the bretheren wer appointed to travail in conjunction with the Jurors to bring in their Elderships therto ; but nixt day, the other two coming up, did storm at the proposall, as of ill consequences, and designed rather to record a blott upon the Jurors than to bring in the people ; and soe it is come to nothing. The papers themselves only can sett this in deu light, much depending upon the wording of them.

Mr Addison, [Adamson,] since June last, has made a great noise in this Synod ; and therfor I think fitt to sett down what I hear of him. He is a Perthshire man, who was put to the schools, and left his books ; and for several years continoued with his father, at the plou, and country labour. About four or five years since, he took a violent inclination to return to his books, and did soe, and recovered a litle of his Latine ; and being under a great reputation for piety, he was admitted pretty early by the Presbytery upon tryalls. They wer convinced of his want

of reading and learning ; but wer taken with his piety, and considerable popular gifts ; and, therfor, with a designe to send him to some of the places in that country, as a Catechist, that needed one, in the Braes of Athole, under the inspection of the Ministers there, they did license him ; but quickly finding his imprudence and weakness, they did not grant him ane extract of his license. He preached sometime there, and has a very popular, ready gift ; but falls into mighty extrinsintys, [eccentricities.] He fell foul on the English Ceremonys in the Church of Perth, and disgusted many of the officers of the souldiers there. In the close of Aprile, he came West to his namesake, Mr Alexander Adamson, [Addison,] in Dalzeel, and was with us at the Communion of Hamiltoun, where he preached against the Oath, and mightily pleased the people. He was preaching upon the blind man's coming to Christ and casting away his garments ; and fell to tell them, what garments they behoved to cast away ; [and] began with the garment of the Union, that of the Patronages, that of the Tolleration, that of the Oath of Abjuration ! These are his common topicks, and render him very popular. When at Hamiltoun he was, as he alledged, against all breaking out, and leaving ordinances. In the Kirk of Dalzeel, he fell on to prove that the Pope, King of France, the Queen, and Parliament, wer all in a confederacy against God and Christ ; which he proved from the spirits coming up out of the bottomless pitt ! and some other allusions ; and he pretends to prove all he sayes by Scripture, and has a peculiar faculty of drauing it to allude to what he is upon. Mr Adamson interrupted him, and desired him to goe to another subject, which might be more edifying, which he did. Houever, after this, he went East, and the people thereabout wer in such a disgust at Mr Adamson for quenching his zeal, as they called it, that it was like to marr his Communion, which was in veu at Dalziell ; and he was gote back again, at that time, when he again went throu his ordinary topicks, the Union, Tolleration, English Service, and the Oath, from the metaphore of "sandy foundations !" All this time, which was about the midle of May last, he alledged he was against all separation, and irregular steps : Yet some of the M'Milanites wer tampering with him.

He went, in the end of May, to the East country, or the North, where [he preached in ?] a parish before settled upon another young man ; and having given him a call, when Mr Addison was heard, the populace among them would needs have Mr Addison to be their Minister, and applyed to the Presbytery. The Presbytery adhered to the other young man that had gotte the call. This meeting, with great indigency [indignancy ?] in Mr Addison, and the repeated attacks of the M'Millanites, he was prevailed to come back in June, and to preach, in this irregular way. At first he preached that Jurors and Non-jurors wer both alike ; and if any wer worse, it was the Nons, who had knouen the right, and did what was wrong ! This, it seems, he taught at Eggilshame ; but finding this doctrine did not relish soe weel, nixt Sabbath, at Disserfe,\* I think, he took occasion to tell them, he heard that people mistook what he had said last Sabbath, and soe flatly contradicted it. Upon which, severall of his hearers that had been with him the day before, rose up and left him. He refuses to take the collection that is gathered when he preaches. He was very ill clade, and wanted cloaths ; and the first or second day he took soe much as put a neu suit of cloaths upon him, and after that he told his follouers that he found he was menteaned in meat, &c. as he went up and doun, and soe would have noe more of the collection. This tends to make him still the more popular.

Mr Hepburn and he has had a meeting, in order to joyn their interests ; but when he had noe testimonialls, nor any license, Mr Hepburn would doe nothing. I hear, nou, he has some way or other gotte a sort of testimoniall, under two Ministers' hands, in Perth. The Presbytery, as I notted before, stoped the extract of his license. Hou farr this will goe with the Hepbronites, I knou not. The last Commission ordered the Presbyteries where he preaches irregularly to send in informations of his irregularitys, and the Clerk, when they come to hand, to cite him to the nixt Commission ; but in probability he will not compear, and formall witnesses will not be gotte for his doctrine, for none will depone. The matter of fact of his preaching in planted Congregations without a call, and in the feilds, is *omnibus notum*.

\* Dalsenf.

I hear of a story at the Communion of Borthwick of Mr J. Hoge, and another, their preaching on the Munday at a tent without the Minister's allowance, makes much noise. *Vide* Letters this moneth, and the beginning of September.

I am weel informed that the Earl of Bredalbine lately came to Edinburgh, and sent to Collonel Steuart, commonly called "Logy Steuart," and after some conversation, he asked him, "If he wer not willing to deliver up the Castle of Edinburgh (where he is in some post) to the King?" He waved the query, and said, he was but a servant, and had noe pouer. The Earl answered, that he might doe much; and used many arguments with him. At lenth Collonell [Steuart] frankly told him he was not on that lay; and then the Earl plainly told him this was the Queen's mind, and other things. Houever, he gained noe ground.

*September, 1713.*—The planting of the parish of Carstairs in the Presbytery of Lanerk, in the end of the last moneth, or in the beginning of this, hath made some noise. Mr J. Wilson, nou settled in that parish, had ane orderly call, and the people wer hearty enough for him; but when the Presbytery come to appoint one of their number to ordean, the Elders gave in a petition that Mr Robert Gray, a Juror, whom they had appointed to ordean him, might be altered. It seems he had been appointed by a scrimp vote,\* only the casting vote of the Moderator. The Presbytery did not find it proper to alter the nomination; and when they came to the place the day appointed, the Eldership came and told the Presbytery that they nor the people would not joyn in hearing Mr Gray, nor receive Mr Wilson as their Minister, if ordeaned thus. They conversed and traficked with them for a long time, and the Presbytery offered, as they say, to pray and lay on hands without preaching; but that would not be accepted: And soe, the Presbytery broke up, and did not ordean him that week. After some further pains, it seems the people, about a fourteenth-night after, wer prevailed upon, and the Presbytery came and appointed Mr Linning to lecture before Mr Gray, and take occasion doctrinally to reprove the people, which, it seems, he did

\* A narrow majority.

not : Houever, Mr Gray followed, and preached, and Mr Wilson was ordeaned.

My Lord R . . . . tells me, that the King of France is mighty fond to hear of people that have lived long ; and, accordingly, all the accompts of that nature are picked up, and noe doubt magnified to him, by M[adame] Maintenon, and others of his flatterers ; and he enterteans them with much satisfaction : And that is the reason why we have soe many accounts in the French Letters, &c. of persons there of soe vast ane age.

He remarks that the warrs in Spain, and Flanders, and Italy, wherein Protestant souldiers hapned to be, have done the Reformation some service. He alledges that the ideas the Papists (common country people) in Spain and Italy had of Protestants wer very odd ; and by the Dutch and English troops being among them, they have by farr better thoughts ; and, bating their morals, which are but like their oun, they have tollerable notions of our religion, and he is of opinion this may pave the way for greater things than we are awarr of.

A passage in the Election for the Shire of West Lothian makes a great noise, and I find it sett down in the Flying Post. The matter, as I have it from a third hand, was this : Mr Houstoun sett up upon the Tory side for that shire, and Sir James Carmichaell of Bonnintoun upon the other. Sir James was not a litle diffident of his votters ; and a gentleman whom he had gained over to his side, who formerly used to be for Mr Houstoun, and had been acquaint some way in England or France with my Lord Claremont, Midltoun's son, received a Letter from the said Lord Claremont, to this purpose, that the King was mightily concerned in the Elections for this inseuing Brittish Parliament, and that he had a speciall regard for Scotland, and hou things went there. He was weel assured Mr Houstoun was firm to his interests, and a youth of great expectation ; and, therfor, he could not but use any interest he had with him to procure him votes for their shire, and assured the gentleman that the nixt post after the receiving of the accounts of Mr Houstoun's being chosen, he might expect a letter of thanks from his Majesty for this good service done to him. The gentleman discovered this to Sir

James Carmichael, and both agreed to say very little about it till the day of Election, where, in the meeting of the gentlemen, this letter was produced and read; which immediately cast the Election in favours of Sir James Carmichael, by several votes. The Jacobites pretend this story is forged; but I can find no ground but their own impudence in asserting this.

[*September 17.*—Upon the 17 of this month there fell out a very remarkable death at Glasgow, which, considering all its circumstances, deserves a room in this Collection, and is notable.\* William Stirling, late Barron-bailie in Glasgow, was in his youth a professed Presbyterian, and laid claim to some religion and exercise. In the late times of Prelacy, he turned apostate, and fell in mightily with the Bishop, and was a great informer against honest people, and a mighty counsellor to the Bishop; and a rigorous exactor of fines from people for absenting from the Curates, haunting Conventicles, refusing the Test, and the like crimes, in those times, (*vide* the account of the Sufferings† in the parish of Calder,) and lived mostly upon these exactions. Upon the Revolution he was an *omnibus placebo*, and seemed to go again with the guise, and got some place kept in the Barron-Court. Of late he has been under Judge either in that or the Commissariat. Some months since, (being of a considerable age,) he fell tender, and kept his room much, and sent for Ministers, and reasoned himself a dying man. Mr James Stirling was frequently with him, and he pretended mightily his desire after Ministers' prayers, and the like. Some weeks ago there was a course enough fellow, one Steen, in one of his drunken fits fell out in abusing Mr Cockburn, and called him a drunkard, a whoremaster, and some more very ill things. When challenged for this, it seems he insisted and alledged all was truth; and would not mend his tale. Mr Cockburn and his party took this very ill, and caused cite him for calumny before Bailie Stirling. A libel was formed against him, and found relevant to infer a fine of one thousand pound sterling, whereas

\* *Notour*, well known, notorious.

† *Wodrow's History of the Sufferings, &c.*

the man was scarce worth one. I think Steen confessed much of the libell, and failing in the probation, there was nothing wanting but the passing the sentence in open Court. Some say the sentence was to run upon the Act of Tolleration, and then it was not competent for them to medle with, and might have been taken out of their hand. Houever, Mr Cockburn and his party dealt much with Bailay Stirling to come to the Court, and pronounce the sentence against Steen. Whatever inclinations he might be supposed to have had to gratify them, yet his health was soe lou that he for a long time resisted the motion. At lenth, upon Thursday the 17th, Northside, Barroufield, the Bells, and some others, with Mr Cockburn, pressed Bailay Stirling very hard, and he being a litle better, and the day good, he at lenth with difficulty yeilded ; and went out to the Constree [Consistory] house, in the end of the Outter Church, not two pair of butts\* from his oun house, supported almost by two ; and just when betuixt the two Ports, and directly foragainst the Bishop's gate, he dropped down, and dyed in a minute or two, just before that place where he had been soe active in advising to and concurring in the evil courses of the late times ! Thence he was called to the Supreme Tribunall ; at which having nou answered, and soe I say noe more. When he dropped down, Mr Cockburn and the forsaid gentlmen slipt from him, in much confusion, and the corpse was caryed back by two or three of the writers belonging to the Court. The pressing this poor man to hasten his oun off-cutting has stumbled not a feu of Cockburn's followuers. What has become of Steen's processes I hear not.

Mr Simson, the Professor, informes me that Boyd of Trochridge, generally, in all his publick appearances, not only premeditate, but even wrote his prayers which he made use of ; but whither he bound himself to the precise form he wrote, he can not determine ; and, for what he knoues, he used this not only in his Latine, but in his English prayers.†

Our Elections for Burghs and Shires are very throng this moneth. Both partys are very much engadged, and there is much clubbing and

\* Two *butts* length ; about 200 yards. Archery was then much practised in burghs.

† This paragraph has been scored out o. MS.

bandying every where, and soe much keenness used, that I am affrayed, in process of time, such meetings shall scarce be without bloues. I am sure there is nothing like freedome in them. Generally speaking, our Commoners\* are much more Whiggish than at the last Parliament, and two third parts, and some more, are reaoned upon that lay; but how they will shape when they meet, Providence must determine.

Mr Davidson, a preacher near Geddart,† informs me, that he has this account of Mr John Livingstoun at Ancrum from some of his Elders, yet alive: That, generally speaking, it was observed, that he had much more success among strangers that came to hear him, than among these of his own congregation; that he was a very affectionate person, and weeped much; that it was his ordinary way, and might be observed almost evry Sabbath, that when he came into the pulpite he sate doun a litle, and looked first to the one end of the Kirk, and then to the other; and then, ordinarily, the tear shott in his eye, and he weeped, and oftimes he began his preface and his work weeping. Persons came from a very great distance to hear him; and he heard one [of] his Elders tell, that a woman who had come a great way off, and was in the Sabbath wrestling‡ in the feilds among some bushes where Mr Livingstoun somtimes used to come out in the Sabbath morning, and, hearing her voice, he dreu near, and heard her wrestling to this purpose: "Lord, I have come forty miles to this place, and shall I gett nothing?" and soe she went on, pleading for His presence with his servant. When Mr Livingstoun came in and began his preface, he directed himself to them all, and then to the woman that had come soe many miles, and had been soe exercised; and assured her, God had heard what she had prayed for, though he kneu her not, that she would have a good day; and, accordingly, she never had a sweeter time in her life.

He tells me that Mr James Ker, Minister at . . . . . in the Merse, was a very old man, and I think upwards of sixty years a Minister. He dyed about the 1694, and had lived in King [James] the Sixth's time,

\* The Members of Parliament returned for Scotland. † Jedburgh. ‡ Earnestly engaged in prayer.



and been a Minister very soon after. In the late times of persecution, one Meldrum, the commander of a party, did abuse him, and ridicule him : " Sir," said he, " I was a Minister before you had a being, and will be one when you are gone ;" which accordingly fell out.

He tells me [he] had this account from Mr William Vetch, who was the person to whom Mr Wood had this expression. Mr Vetch was standing in Glen's (nou Mosman's) shope in the Parliament Closse, about the 1660 or [166]2, a litle after Sharp was made Archbishop, and the Chancelour or Commissioner's coach came up, and Sharp came to him, and ther wer mutuall carressings just before the shope dore. Mr Wood said to Mr Vetch, pointing to Sharp, " O ! false and perfidiouse traitour, who hath betrayed the Church of Scotland, if thou dye the common death of men, I knou nothing of the mind of God !" This was, indeed, a prophetick afflatus,\* being eight or nine years before that Prelat's death.

He tells me [he] had this account weel attested from persons who wer in Rotterdame at the time. The late Viscount of Kilsyth was marryed upon Claverhouse or Dundee's relict. She was living then at Rotterdam, with a young child. It seems shee was very bigotte against Conventicles, and the honest people in the late times ; and her ordinary wish was, that the house might fall and smother them that wer at Conventicles ! Mr Robert Fleeming was preaching (about the 1690 or [16]94) in Rotterdam, and the Viscountess of Kilsyth was hearing ; and in the afternoon, in the middle of his sermon, he stopped, and declared that he was, he kneu not hou, impressed with the thoughts that some heavy and surprizing accident was within a very feu hours to befall some of the company there present. He did not knou who it was, but desired them all to prepare for it. And that night, when the Viscountess was lying in her bed, and the child with her, the house fell in and smothered them both, and they dyed. I have heard this account long since, and belive it's very treu.

*October, 1713.*—The first week of this moneth, our Synod mett at

• Inspiration.

Irwine ; we had very litle of any importance before us ; and it's our happiness it's soe. Litle bussiness makes good freinds. We unanimously ordered the Commission's warning to be read out of all the pulpits of the Synod. Mr Linning's affair came in, and was delayed ; *vide* Letters the beginning of this moneth. The case wants not great difficulty. Mr Linning alledges that because of Mr Black's stumbling the people, by his jurancy, it's very hard to lay an interdiction upon him as to the Communion, and upon the matter to suspend him from the exercise of soe great a part of the ministry as the celebrating the Sacrament of the Supper. He ouns that he did appoint the day, without particularly acquainting him, because he had before proposed it to him to withdraw, for peace sake ; and he sau it was impossible for him ever to have the Communion in that place, if Mr Black wer present : And the Elders and he resolved to putt the matter to a tryall till they wer stoped by a Judicatory, because they found delays would be of noe use, and for any thing they could see, matters would be as ill nixt year as this ; for the moe meetings they had with Mr Black, they parted worse freinds ; but they resolved to stope, if a Judicatory superiour interposed. As to the gumm\* of the people, they alledged they had noe personall hattred at Mr Black, but only at what they judged his sinfull way ; and they wer admitted to communicate in other places, and why not at home with Mr Linning ? Upon the other hand, it is alledged that the having the Communion there without Mr Black, is a suspending of him from his office, by reason of his jurancy, and the going into this method will effectually for ever sink his ministry in that place. Mr Linning alledges that it will not, but his yeilding will pacify and bring in many to better thoughts of Mr Black. Certainly, upon the whole, the determination of a Synod will be very hazardouse in this affair ; and the more that goe, as it will, it may probably come before the Assembly, and they will never give a determination, and soe the matter will lye over.

[October 8.]—Upon the 8th of this moneth came on the election of

\* Umbrage, offence, variance.

our Peers for the nixt Parliament. Ther ar five neu ones, and they are all high-cutt Jacobites, in the opinion of a great many, unless it be one. This is a sad *vidimus* of the Court's designes at this juncture, that Bradalbine, and such as he, that make noe bones of openly asserting the Pretender's title, should be brought in is very strange. There wer sixty-two votes, proxies and all, and this is not the one half of our Peers. It may be a question, if the Squadrone, and others who might joyn them, had stood firm and brought in their forces, if the Court-list could have caried it ; but things seem fast ripning to hasten on us our stroak in this land.

Mr Warner tells me, he had this account of a Minister in England, weel attested, when he was there. There was a godly Minister, who had a very numerouse family, and fell in to poverty and straits. The children went to school, after having gote their breakfast, and came home to gett their dinner. Ther was noe meat in the house to give them. Their mother came up weeping to the honest man, and alledged [that] by his liberality and bounty the family was brought to this passe. He comforted her, and ordered the children to play them a while, which they did very chearfully. He went to his closet, and had this expression, " Lord, thou seest the condition of these poor children ; they are merry and easy in expectation that I, their father, should provide them, and have noe anxiety ; and shall not I be easy when Thou art my Father, and there Father ? I will not distrust thee !" And just as he came out, there was waiting for him a gentlman, who told him such a neighbouring gentlman was dead, and upon his death-bed had declared he had gote good by his ministry, and had left him a considerable summ, forty or fifty pound ; and he was just nou come to give it him ! 'Thus, blessed is the man who putts his trust in the Lord, and with assured confidence rests on Providence !

In the beginning of this moneth Mr M'Millan and Mr M'Neily wer preaching beside the Darnley, in this parish ; *vide* notes of their sermon at large. They wer invited in, as they said, against their inclination, by Andrew Paul's people, he being very lou and dying. Their meeting was

not soe numerouse as was expected. The parish of Merns was vacant, and Neilstoun was supplied by one whom the people wer not very fond of. Yet the meeting was not soe very great, and the bulk wer people that came out of Glasgou. Severall of them came to me in the afternoon ; for my auditory it was not very much lesned, though a great many of the parish wer there. Upon the Munday, my Lord Pollock called for the two Preachers, and conversed a litle with them at Pollock ; and when he came close home to them in any questions, they wer frequently mute and silent, and, particularly, when he asked them, What warrand they had to come in to planted congregations, where the people and Minister wer intirely unite ? They could say nothing, but they did not desing to have come to Eastwood, unlesse pressed.

This moneth, or the beginning of the last, the Synod of Fyfe mett. I hear litle beside their ordinary bussiness before them, except a proposall made in the Committy by two Ministers, Mr G. Mair, and Mr P. Prenderleith, of a declarative paper to be given in by them to the Synod, conteaning a declaration, that their joyning in Judicatorys with Jurants should not inferr their homologating their taking the Oath of Abjuration, nor their approving that part of their practise. I have yet noe particularr account of the form of the paper, and soe say noe more of it, but that it was reasoned in the Committy, and went noe further at this time.

Mr Warner tells me he was, before [Arch]bishop Sharp's death, in conversation with two ladys of good sense, and very seriouse. They told him, that the [Arch]bishop, when he and they wer talking about religion, and one in the company said somewhat of the insufficiency of blamlesness and morality for salvation, the [Arch]bishop returned, " Be you good moralists, and I'le warrand you."

I am weel informed by the Lady Hartwood, who kneu the person, and others who had it from his relations, of what folloues. About the 1660 or 1661, there was one John Dinsmoor, either in Dunlop or Steuartoun parish, a carier of butter and such like things to Edinburgh, weekly, ane eminent Christian. He had a considerable quantity of butter in his house ; and they wer working about lint, some of which took fire, and

kindled the house very suddainly. The butter taking fire, made a terrible flame. John and his wife, and a sucking child, gote out, crying to the servant, a singularly piousse lasse, to take up the other two children and come out. While she has the one in her arm, and is taking up the other, the flame brought doun part of the house between her and the dore, soe that she could not gett out, but was burnt to death, with the two children in her armes ; John and his wife without, looking on ! His wife would be in throu the flame. John, seing it impracticable, held her in his armes by force, and would not suffer her to destroy herself ; and had that expression to her, naming her, " Goe not in," and fixing his eyes heavenwards, and then upon the servant and children, said, with a chearfull voice, " I will blesse the Lord at all times, His praise shall be continuouly in my mouth !"—a pleasant instance of the pouer of religion to support under the greatest choaks and straits. It was remarked, [that] the servant, the day before, or the Sabbath before, had been hearing Mr William Guthrie at Finwick ; and it was soe weel with her in hearing, that she said to some, coming home, she had gote as much as she could bear, and she thought as much as would take her to heaven !

We have the accompts, this moneth, of the baptisme of my Lord Drummond's son, at his oun house, by a Popish Bishop. This was done with great solemnity. The whole gentlmen, and severall Noblemen about, wer gathered together ; and when the masse was said, ther wer very feu of them went out. Severall Justices of the Peace and others wer there. This is a fearfull reproach upon the lenity of our Government, to suffer such open insults from Papists.

We hear this moneth, that a neu pension of five thousand pound sterline is come doun from the Treasurer to the Highland Clans, and a precept is granted for it upon the Excise. It's to be distribute by Bradalbine, and other Jacobites ; and it's another moety of the twenty thousand said to be granted them to keep the peace : But many say they improve it, to arm themselves weel ; and it's certain they are all Jacobites who doe receive it ; and the spring of this, and the former four thousand pound given last year, may perhapps appear afterwards, to the cost of the Revolution interest in Scotland.

This moneth, at the close of it, I think, Archibald Pitcairn dyed at Edinburgh. He was the most celebrated physitian in Scotland this age, and certainly a man of great skill, and nou of long experience. I am told he still spent three or four hours evry morning in reading and writing ; and some people talk, that evry day he did read a portion of the Scripture, though, it seemes, he made ill use of it. He was a professed Deist, and by many alledged to be ane Atheist, though he has frequently professed his belife of a God, and said he could not deny a Providence. Houever, he was a great mocker at religion, and ridiculer of it. He kepted noe publick society for worship, [and] on the Sabbath had his sett meetings for ridiculing of the Scripture and sermons. He was a good humanist, and very curiouse in his choice of books and library. He gote a vast income, but spent it upon drinking, and was twice drunk every day. He was a sort of a poet. There goes a story of ane apparition he had frequently, which he ouned. He dyed not very rich ; and for some years he was much declined in his bussiness and health. Some say he had remorse at his death, but others, that he continoued to mock at religion and all that is seriouse. He was a Jacobite, violent ; and was consulted anent the Pretender's health. He was a man of great learning, and was somtime Professour at Leyden ; and, till of late, kepted a great correspondence with learned men abroad.

This m<sup>o</sup>neth dyed Beau Charters, once Captain or Collonell in the Guard, a hectoring bully, a great rook and gamster, and very profane. I think he dyed at London, and left a vast deal of money he had gained mostly at gaming and wagers. He has one daughter, and left her fifty thousand pound sterline in portion, provided she marry my Lord Crauford-Lindsay's son : and if she mary not him, he has left twenty thousand pound sterling to my Lord Crauford, and the rest to her. This comes in good season for that estate, which is very lou. This does not hold.\*

I have a diverting account of the Election, I think it was for the shire of Murray. The competition was between the Laird of Grant and a Tory,

\* This last sentence is a subsequent addition by Mr Wodrow.

one Grangehill, or some such name. The latter vexed the gentlemen electors with protestations against every votter for Grant. At lenth he protested against one bold, brisk gentlman, Ardet, or some such stile ; who rose up and countered him with another protestation, which confounded Granghill. He protested that, *1mo*, The said Granghill had been at his house, some eight or ten dayes before the Election, craving his vote : *2do*, That he had said to him that Grant was “ a damned Whigg :” *3tio*, That, if he desired, he would procure him a letter in his favours, either from my Lord Treasurer, my Lord Bulinbrook, Secretary Broomley : *4to*, That when he was last at London, he had the honour to be with my Lord Treasurer in his closet, and that there he was studying the Arabian politicks. All this the Clerk wrote down ; and this effectually stoped Grangehill. Upon this he protested that Granghill neither could be elected, nor be ane elector. It's thought this will marr the spark's producing any thing in this affair before the House.

I am told that there has been a rable at Kircaldy, where the Synod of Fyfe had appointed a Committy for examining Mr Doucat's scandall. A great deal of Jacobites [came] from Bruntisland, to defend Doucat, and make confusion ; and one of them, when Mr Daes, Minister of the place, was coming out, stroke him over the head with a stafe, and wounded him. Upon this a rable rose. The Magistrates, who craved the delinquent, whom the Justices of the Peace had seized, might be given to them, wer rabled, and like to have as ill treatment as the fellou ; and wer forced to goe to prison with him. The matter is to be before the Justiciary.

I hear Mr Adam, Minister at Humby, a Nonjurant Jacobite, when challenged by the Presbytery for not subscribing the Confession of Faith, which it seemes was to be in their Register to goe before the Synod of Lothian, refused to give them any answer ; and plainly threatned to goe in to the English Service. On second thoughts to-morrou, he smoothed it a litle. Houever, that affair is to be before the Synod. It's a pity the Presbytery did not suspend that man.

*November, 1713.*—I am informed, in the beginning of this moneth, by Mr Chambers, who was with my Lord Marr, that he talked with him

anent the apprehensions of people of designes further against the Church. The Secretary said, that he kneu of noe further designes in the Queen, and if we lived peacably, he kneu of nothing further to be done against the Church. He said to him further, ther wer two sett of people that made a mighty noise at present, of things further to be done against the Church. Some of their oun people, *i. e.* Torys, who wer weak, and kneu nothing of the desings of the Ministry, only wer glade of any thing that might dishearten and breed confusion among Presbiterians ; and ther wer another sett of Whiggs that wer discontented, and could not have the managment in their oun hand, and soe wer dissatisfyed, and raised many surmises against the Queen and Government. The Earl was pleased likewise to ask him, if the West country wer arming themselves, as he was informed they wer, and that L. C. E. [Lieutenant-Colonel Erskine?] was gone West upon that account. My author had had noe account of it, and did flatly deny it as farr as he kneu. In a feu dayes, the Earl of Marr called for L. C. E. [Lieutenant-Colonel Erskine,] and told him he heard he had been in the West country, with a designe to arm them. *Vide* Letters this moneth. The L. C. [Lieutenant-Colonel] answered, he had been in the West seeing his freinds. He sau nothing like arming the West country ; but he was of opinion they ought to be armed, and the more that the Highlanders wer armed, and had money given them by Government !

I hear that the Treasurer has been at much pains to bribe Steele off the lay that he is upon, and it's said has offered him two thousand pound a year, but that generouse man refuses all offers. He has quitt six hundred pound a year he had as Prince George's servant, and otherwise, that he might sitt, by vertue of ane estate he had left to him, in the House of Commons.

Ther is a talk of severall suspensions coming in before the Lords of Session, against Nonjurant Ministers their stipends. They talk that Sir William Cocheran of Ochiltrea will suspend Mr Samuel Lockhart's stipend at Ochiltrea, because of some gum\* that is betwixt them ; and

\* Difference, variance, umbrage.



they talk of severall processes against Ministers in Dunfermline, particularly Mr Samuel Charters ; and they say, the reason of this is, their meddling with the late Elections in Parliament, and appearing against the Elections of the Jacobite Torys.

Mr Warner tells me, that he was in London in the 1677 and 1678 ; and before ever any letters wer sent to Scotland about it, he heard from a good hand there, that such a desinge was a forming in England. The King then was in very ill circumstances with the Parliament ; they would give him noe money unless he would fall in with the States and break with France, which he had noe mind to : And the Court exceedingly pressed him to this methode ; and Letters wer sent down to Lauderdale to send down the Highlanders upon the West of Scotland to oblige them to rise in arms, that the King might have a pretence for a standing army. And it was then very confidently reported, that Lauderdale, when blamed for it by some whom he used confidence with, said, " Deel be in the breast it bredd in, for me !" If this hold, it will seem some way to contradict the Roundell it's alledged that Lauderdale made upon himself when a dying, though I think they may be reconciled :

The Highland Host,  
And Mitchell's Ghost,  
And, Besse, thy greed,  
Will make me stinck when I am dead !

The same person tells me, that upon his thinking upon that place, " He shall dipp his foot in the blood of his enemyes," he inclined much to understand it in a metaphoricall sense ; and, that he washed his own feet, that is, his affections—as feet are taken, " Keep thy foot when thou goest into the house of God"—from the blood of enemyes. I forgote how it was stated exactly.

He tells me, it's a remark of Goodwin's, that much studying, and an excess of diligence in study, is a marke of weakness of grace ; and where grace is strong, ther is not soe much of a fervency in study ! This had need to be weel qualified ; though I doe think there is somewhat in it.

He tells me that, when he was a young man, the heats wer very violent between the Protesters and Resolutioners : That he had been in a family where, at table, Mr Smith of Edinburgh was, and they fell a speaking of Mr James Simson of Airth, and of a woman that was fallen with child ; and Mr Smith pretty plainly insinuate before all the servants that Mr Simson was blamed for it, which was a great calumnie ; but calumnys wer greedily licked up by both sides. This woman was a person of seeming devotion, and very frequently with Mr Simson, who was a great soul-physitian, and very happy in dealing with persons under spirituall distresse. She fell with child, and brought it forth, and could give noe father to it. Mr Simson's enimys did surmize it to be his ; but never any thing was offered to prove this. This terrible calumnie was like to crush him. But Providence very remarkably vindicate him ; and a young man, then in America, whom noe body suspected, wrote home that he heard such a woman had brought forth a child, and that he was the father of it, and that he had to doe with her when she was fast asleep. I knou another instance of somewhat like this, in Lochwinnoch.

He tells me Mr James Wood was very much sett upon by the Chancelour Gl[encairn] to turn and accept of a Bishoprick. He staved off the offer for a while ; at lenth the Chancelour said, "*Nolens, volens, episcopaberis !*" "Nay, my Lord," sayes he, "if you be in earnest, then I tell you that I never can or will comply ; and I will undertake to prove the office of a Prelate unlauffull, both from Scripture and reason." "Mr James," said the Chancelour, "I remember to have read of ane order among the Lacedemonians, or some of the Greek Republicks, that after a thing was past into a lau, ther was liberty to dispute against it ; but if they fell short, it was their death ; and therfor they disputed with a rope about their neck, and if they did not gain the cause, in the opinion of the Assembly, they wer presently hung up !" "My Lord," sayes [Mr Wood,] "I accept of the offer, and will dispute with any you'l pitch upon, in thir terms !"

He tells me he had this account from good hands, anent Dr Usher. The King James VI. had a value for him, and designed to advance him

to a Bishoprick. The English Bishops wer not soe much for this ; however, the King laid the matter before them. The Bishops declined to comply till they heard him preach. A day was appointed, wherein he was to preach before the King and Bishops. He came up, and prayed before them, *extempore*, which they all admired ; and there he stoped, and stood silent, and looked to the King. The [King] said, "What, man ! has thou noe more to say ?" The Doctor answered, "Sir, please to give me a text." This tickled the King ; and he sayes, "Nou, give him a text ; there is a Doctor for you !"—and bidd the Bishops name him a text. Which some of them did, and Dr Usher preached upon it off-hand, to their great satisfaction. But afterwards, when all was over, Usher said, "God hath caryed me throu ; but I would not [again] be guilty of soe much presumption and ostentation, for a world !"

When Mr David Dickson was transported to Edinburgh, some of his old hearers at Irwine heard him somtimes ; and did not find that sweetness, it seems, in his sermons that they had found at Irwine ; and in conversation took the liberty to signify soe much to him. He said, "It's noe wonder I preach not nou as I used to doe ; for I want my books !" —meaning, the conversation of his people, and their communicating their cases to him, [and] the appetite they had after sermons.

Mr John Anderson tells me that late[ly,] in conversation with the Earl of Balcarras, he ouned to him he was the author of the Memoirs that passe under his name ; but that in copying by different hands, ther wer some alterations made which he did not oun. He told that the Letter from Melfort to Perth, that we had about the 1700, was real ; and that he had, some way, been the occasion of its wandering. Melfort had been that day at Paris, if I remember, after he had been in a free conference with the King of France, and was writing letters, and had made the Earl of Balcarras, who was going that evening to St Germans, wher the Earl of Perth or Duke of Perth was, and was very throng in writting letters ; till at lenth the Earl of Balcarras behoved to leave him before they wer ready, and Melfort promised to send his letters by expresse that night to Versails. He have [gave?] this letter to Melfort

to his servant to take out to Versails, and some other letters to cary to the Post-Office at Paris. As he went out, the servant, by a mistake, put in that letter to the office instead of another; and soe it came to Holland, and from thence to England. It was observed that Melford did not ordinarily write in English, nor direct his letters for Perth, but under a borroued name. But there was, it seems, a very peculiar Providence in this, and it came most seasonably when K[ing] W[illiam] and the Parliament wer not in soe good terms [as] wer to be wished; and this letter did very much awaken England, and unite all the K[ing's] freinds, and made them very brisk. The Earl of Balcarras further observed to my informer, that unless Melfort's steadyness had been fully knouen, it would had stood very hard with him, and that he was in great hazard to be esteemed a pensioner of K[ing] William's.

This moneth ther was ane incident at Glasgou, that made a very great noise in the country: It seems Mr Gray was visiting, and in some house meets with one Andrew Watson, a journeyman shoemaker, lately come in to the toun from Greenock. Enquiring to [of] this man, he told him he did not hear him; and asking the reason? he said, he had taken the Oath of Perjury. The fellou is very silly, and ignorant, and stiff. A feu words more passed, wherein I think he termed Mr Gray perjured. The Elder that was with Mr Gray resented this treatment very much, and as I was told, reported the matter to B[ailay] Bouman. After three or four dayes the B[ailay] sends for Watson, who, since the Revolution, has heard noe Minister but M<sup>c</sup>Millan, and asked, If he had called his Minister perjured? He said, that he would call every one that had taken the Oath of Abjuration perjured! He asked, If he ouned him as his Minister? He said, he would oun none that had taken that Oath. He asked, If he ouned the Magistrates? He said, Noe, if they took that Oath. The Bailay reasoned a while with him, and asked, If he would oun such Magistrats as the Confession of Faith did? He said he would; but when they came to particulars, the Bailay could not convince Watson; and, indeed, they say he is not capable of reasoning. Soe upon his dis-ouning the Magistrates, as perjured, the Bailay committed him to prison.

In a day or two the Provost and some others brought him before them, and went throu the same querys ; and he gave the same answers, and subscribed them when drauen up ; that he disowned both Ministers and Magistrates, as perjured, who had taken that Oath. They kept him in prison some twelve or fourteen dayes, but could make nothing of him. They offered to lett him out, if he would confesse he had given offence to the Magistrates ; but that he would not doe. He was weel sein to by his oun party, when in prison, and lived better than when out of prison. I hear the Magistrates resolve to banish him the toun. Houever, this has made a terrible clamour in the country, and is cryed out on as persecution of the greatest severity, &c. ; and I see noe advantage gote by it.

I hear Mr Calderwood, when in Holland, was one day walking in the feilds very melancholy and damped ; and a stranger came to him and asked him the ground of his sadness ? After some conversation, Mr Calderwood, finding him to be a person very much concerned about religion, told him he was under a great concern for the Church of Scotland. The other comforted him and said, very peremptorly, that the Church of Scotland would have a delivery, and after that a cloud, and would have gloriouse dayes under one of the family of Orange ! This may be compared with the impression which Mr Calderwood afterwards had, upon the birth of King William, *vide* Vol. I. p. 175.\*

After Mr John Livistoun had been in England, some of the West country Ministers asked him, what he thought of the English Ministers and sermons ? After his homely way of expressing himself, he answered, he thought their sermons wer like their knives, very beautifull to look to ; “but,” sayes he, “ther ar some of your Kilmarnock whittles, that, though they look not soe fair on it as your English knives, yet have a better edge, and will cutt as weel and much longer then they will doe !”

I hear it observed that Mr David Dickson, when in Irwine, had much more success in conversion among strangers who flocked to him, than among these of his oun charge.

\* This, having been deleted, will be found in Wodrow's Biographies.

This moneth Mr Addison is preaching up and down in this neighbourhood. Account of him, *vide* Letters. This Probationer settis up upon a foot distinct from Mr Hepburn and Mr M'Millan both, and preaches down Mr M'Millan for his disowning the Civil Government; and yet, even in this, is inconsistent with himself, for openly he rambles in his sermons against the Queen, and alledges the Devil, Pope, King of France, Queen and Parliament, are in league! He crys down the Ministry, Jurors and Nonjurors; and last day, at Kilbride, he had that expression among many other, that "as among the twelve Disciples ther was one Judas, soe nou among twelve Ministers there would be found eleven Devils!" He prays to divide and subdivide them; cryes out against the Revolution, as built upon a heap of dirt, and such stuff. He, in my opinion, cannot stand, nor doe much hurt, he is soe loose.

I hear Mr Blackwell tells that when last at London, he had this account of Owen at his death, from persons who wer with him; that he expressed himself very much in favours of Presbyterian Government, and said he was perswaded that Presbitry was the way of God.

Mr Walker (I think, Minister at Beith) was the Minister to whom Mr James Guthrie, in prison, said it would be crime enough to be a West countryman. *Vide supra*.

Dundee, formerly Clavers, his Lady was very violent against the Presbyterians; and it's said she used too frequently to say she wished that day she heard a Presbyterian Minister the house might fall down and smother her, which it did. And some say, but hou treuly I knou not, that she had never heard any till that day shee was smothered. She was maryed on the Viscount of Kilsyth; and before she went to Holland, where she was smothered, she had her only sone at Eglington with her sister. The child fell ill and dyed before shee could be fetched to him. Care was taken to meet her on the road, and lessen the surprize. She presently found the child dead. When she came there, she ran to the greatest excess of sorrou that could be. When all arguments to calm her had been used, and she continoued beyond all bounds, my mother-in-law took the freedome to warn her to bewarr of her hazard; and told her, the Lord could trist her with somewhat worse! She answered, "What

can he do worse to me?" The answer I need not give ; but her nixt child, and herself both, wer taken away in a moment. *Vide supra.*

The end of this moneth, upon the accompts of the Highland addresse, *vide* Letters, there was a great humor of addressing up and down the country, but it was the mind of my Lord Y[la?]\* and others, that it would be better to delay this till nearer the Parliament's sitting, that the pulse of the Court might be the better knouen, and some hint might be had of the pulse of the Commons. We have a very good occasion, both from the grouth of Papists, and the temper of our Clans, and the Queen's Memorials, to remove the Pretender at greater distance, to addresse her ; and I wish the tidd,† when people's fears are a litle up, may not be lost by unnecessary delayes.

I find my Lord Neubotle was titular of the teinds in Mr John Davidson's parish, where the Church was to be builded, (*vide* vol. i.) and had promised to putt the rooffe upon it, if builded rooffe-high.‡

To the story (vol. i.) of the cure of the boy that was pretended to be blind, I find the people have a story of a countryman, who came near and doubted if he did indeed see as he pretended ; and asked him what collour his bonnet was of? The boy answered it was bleu. Presently the countryman said, " If you wer born blind, you would not knou the difference between black and bleu !" I find some say the gentlman that took the boy home with him to his house, and invited Mr Rou, was one Meldrum in Fife ; but it seems moe probable it was Ormistoun.§

That Saturday's night, Mr Warner tells me he had a very plain dream of the defeat of the honest party at Bothwell Bridge, and that he was some way assured, from that and other concurrent circumstances, that they wer defeat. The Sabbath they wer defeat, he was preaching in the fields, and he went the lenth as to tell the people that he did not think their frame looked like a deliverance.

He tells me he heard it from good hands, that Mr John Livistoun,

\* The MS. is indistinct, and may be read G[range?]

† The proper occasion or season.

‡ This passage has been scored out of MS.

§ This paragraph has likewise been deleted.

when he took ship at Leeth to goe to his banishment, did, in the presence of a great many, as he stepped in to the boat, wipe his shoes, and said, this would be a testimony against the courses then running to !

*December, 1713.*—In the beginning of this moneth, we have the accounts of the peace between France and the Emperour in agitation. The terms talked of are very dreadfull-like to the Protestant interest. They speak of the Elector of Bavaria's being perpetuall Governour of the Spanish Netherlands, and his son to be maryed to the Emperour[*'s* daughter,] and declared King of the Romans. Thus, Spain, Germany, and the Netherlands, will be all at the beck of France ; and he may very soon impose the Pretender upon Brittain, and ruin the whole of the Protestant interest.

The Papists this moneth are turning very open at Edinburgh, (*vide* Letters,) and all over Scotland there is a terrible openess in the Popish party. I wish they may be disappointed, as many times they have been, when most uppish and elevated in their hopes.

Ther are a great many suddain deaths at Edinburgh, and up and doun the country. This is certainly a very unwholesome air. I hear it observed, that in the summer time never was knouen such a quantity of flees ; and, since harvest, never wer soe many [women] observed to part with child. Some say that there are near eighty that have dyed of the small-pox within this litle time in Egilshame parish.

The President is very much chagarined this session with the Chancelour, Seafield. He presides in the Session, and claimes the subscribing of the sentences of the Lords, which the President very much opposes ; and hath been sick, they say, very much from chagrine ; and did not come to the house, till he see if he can form a party in the Session against the Chancelour.

They nou begin to talk that the Bishops' rents, that are not disposed of, are to be given to the support of the Tollerated Clergy, and particularly that Cockburn, at Glasgou, is to have a considerable share of the Archbishops' rents ; and if the Principale come speed of his proposall for getting a neu tack of these rents to the Colledge, for which he is gone to



London, this is to be burdened with paying fifty pound, or thereabout, to the said Cockburn.

This moneth John Walkinshau, commonly called Lieutenant Walkinshau, dyed. Some say he was overthrauen\* by a clause in his daughter's contract of marriage, wherein he overlooked himself sadly ; and this soe satt down on him, that he raved and lost his reason. Houever it was, he fell ill and dyed. He was a man very ready and pregnant, and was not ignorant of his own abilitys ; and many began at his death to speak of his being at Glencoe Massacre, and other things ; and the Jacobites pretend that none who wer engaged in that barbarity dyed ane ordinary death.

In the close of this moneth, being with Mr Robert Wylie, he tells me that, at the rising at Bothwell Bridge, the freinds of the honest party at Edinburgh had several meetings among themselves, and having seen a draught of their declaration, they thought it by farr too narrou a bottome they wer upon ; and dreu up a form of a declaration, and brought into it Popery, and the exclusion of a Popish successor, and the Bill of Attainder, nou in agitation in England ; and thought, by this means, to have great countenance from those who stood up for liberty in England. Accordingly, a draught of a farr larger extent was made, and given to my informer, from whom I expect a double† of it. The great difficulty was to get it conveyed to them. The ports wer strictly guarded. Mr Dunlope was at Dundonald, and to goe West with my Lord Cochran's horses and livery. My informer conveyet it to him throu a slitt in the wall of the toun, and he put it into his saddle, and came with it West, called for Mr Welsh and some others who wer all for it, and the bulk of the Ministers wer for it : But when it came to be debated in a Councill of Warr, where Sir Robert Hamilton was, and the Lady Carsland and some others, ther wer some things that wer disliked ; and a mixture [was] made up of their own former draught, and some things added out of this sent them, which we have in print.

He tells me further, that Secretary Johnstoun gave him the same ac-

\* Overreached, duped.

† A copy or duplicate.

count on the matter of his father's Diary that is recorded above, in May,\* that in it the Lord Waristoun setts down a considerable part of the History of his time as matter and answer of prayer. He particularly told that story about the old papers, that the King thought wer destroyed. I fancy it is out of thir papers [that] Ridpath, in part, collected his "Rights of the Ancient Scots Parliament," and it was said the preface to that was writt by Secretary Johnstoun.

It is a sad losse to us that the Act of Assembly, that recommends it to noblmen and gentlmen to send their sons one year to wait on the Divinity lessons in the University, [is not enforced ?] Many of them knou nothing of Divinity, or the principles of religion.

We have nou a talk that the Court are about to take away our Commissions ; and the seasonable warning has very much grated many that love not to be told the truth anent the Pretender and Popery. It will certainly be pretended that we have noe standing lau for appointing Commissions, and that it's only Sessions, Presbyteries, Synods, and Assemblys, that are ratified by lau ; but it's certain we are *in possessorio* of this Court, and it is a native result of the short sitting of our Assemblys. Bussiness that cannot be overtaken must be left to the Commission ; and I find some question whither the Commission has done more hurt or good since the establishment of it. Certainly, if the Church wer in the exercise of her pouer of calling Assemblys upon weighty incidentall cases, and these wer more frequent, this would make up the losse of the Commission. It would seem that Committys to sitt in different parts of the country, at Aberdeen, Dumfreice, Glasgou, and Edinburgh, might be as aggreable ; for many things that are determined in the Commission, and from these ther may lye appeals to the Assembly, and some think that the Assembly being but delegates, and noe radicall Judicatory, there might lye appeals from that to the diffusive Church ; and, in that case, each Presbytery should send in their mind to the nixt Assembly, and that should finally determine, which [when] thus instructed.

It may be observed, that though the Presbyterians are ill termed bigott,

\* Analecta, Vol. II. p. 218.

and narrow-spirited, as too frequently they are alledged by Prelatists and others, whereas this character does indeed best agree to Papists and Prelatists, who of all the professions of Christians are most bigotted and narrow; all their zeal lies in spreading and propagating their own party, and that they compass sea and land to accomplish. Witness all the endeavours of the Society for Propagating Christian Knowledge in England is mostly confined to the spreading Common Prayer Books and Liturgies in the foreign Churches; and the Papists' zeal to gain proselytes, I shall not insist upon.

He tells me that in the Assembly 1690 there was a draught framed of an assertion of the Presbyterian Government; it being observed that the Prelatists never had any Church assertion of their Government when they were in power, since the Reformation; and the first draught of this act was pretty smooth, but when it came in to the Committee, before which it was, many additions were cast in by Mr James Vetch and some others, containing expressions against Christ's headship, which many feared would be somewhat new to the King, who had not such notions of the Churches power as Scots Presbyterians are used to. Accordingly, this new draught was taken to the Commissioner, and he told them he behoved to send it up to Court before he could allow it to pass. When it went up it was there dropped, and when no return came against it, the Commissioner had the first draught shewen him, and he was very angry that that had not been timely seen by him, and he would have allowed it to pass, for his Instructions carried nothing against it; but now matters were altered.

At the same Assembly, he tells me a proposal was made for the allocating of the Bishops' rents, not disposed upon to Colleges and Schools, to the support of these of the outed Clergy, who were unacceptable to the people, and yet did not come under any of the Parliament's cardinal virtues, who were not ignorant, scandalous, supine, negligent, or erroneous. It was proposed that all strictness should be used against such as came under these legal insufficiencies; but as to others who were blameless, and not against the Presbyterian constitution, it was proposed that if their people were not weary of them, they should continue. If they were, that

they should be alimented out of the Bishops' rents, which should all be gathered into one common Collector's hand, and their precept and war-rand should be a declaration of the Presbytery where they lived, that they caryed themselves soberly, and as it became them. It was reaoned that this would have prevented much of what hath since fallen out, separate meetings, and the grouth of Jacobitisme, and the Tolleration ; for if this method had been fallen into, it was thought any of any worth among them would either have been brought in, or put from preaching separately ; and they would before this time, all of them, have worn out. This proposall was made to the Secretary Stairs, Johnstoun, and the Commis-sioner, who wer all pleased with it ; but most of the Ministers wer against it, and the Bishops' rents wer all ready to be disposed of in pensions and otherwise.

I find it observed by some, that it ought to be acknouledged as a fault in the administration after the Revolution, that we wer so hasty in admitting soe many young men to the Ministry. There was certainly a great many students, who had come a considerable lenth in their studyes under Prelacy, and wer resolved to have subjected to the Bishops, who, when a turn came, wer too easily taken into the Presbyterian foot,\* and who, if opportunity offer, would very soon goe back to their old perswasion. Upon the other hand, some challenge the Presbiterians for too much rigidity in turning out severall of the Episcopall perswasion who wer blamless, except in their conformity to Prelacy ; especially these of the Curats who went out for the Test, and came in again upon the Tolleration. I wish some pains wer taken to sett thir two matters in their fair light ; and to vindicate this Church, as farr as she is to be vindicate, and to oun wherein she was mistaken, and overdrave things.

At the time of the Union, as is remarked in another paper, the party that opposed the Union wer miserably disjoynted among themselves, otherwise that alteration had never been caryed on. The Duke of Hamiltoun was very willing to have come into the succession of Hannover ; and, accordingly, it was laid in their Club, that the Duke should open the proposall in Parliament by ane off-hand speech, and the Lord Bel-

\* Footing, Establishment.

haven should second him in a sett speech, which was printed at the time. Accordingly, the proposall was made, but was not gone into. It was, indeed, too late ; and the other side had their party formed, and would not come into the succession, without the Union. Duke Hamiltoun, in his protestation against the twenty-second Article, takes notice of this offer, which had been made. In this matter, the Duke of Athole would not joyn, though he once promised to submitt to the sentiments of the old Dutchess ; and both protestations wer sent West to Hamiltoun. The old woman wrote back that she would not judge of their protestations ; but pressed them to unite, and make a secession. The West country at that time wer in a forwardness to have made ane appearance, and the Duke of Athole alledged his men wer in a readyness, but the project broke upon the manifesto, a draught of which was sent in by Mr John Hamilton, and conteaned a plain clause against Popery and the Pretender, which Athole would not goe into, alledging his men would not come into it. The Noblmen would have willingly had the country rising and coming in, but wer nice in joyning with them and heading them, and they wanted officers and men to head them. In that grand affair, there was a cunning step taken by the Court, and a wrong step by the opposers of the Union, both which tended to help on the Union. At the beginning, it was resolved that the votting of one Article should not bind, unless all the Articles wer concluded, and soe some voted for one, and dreu back from others ; but in vain, for, with amendments, and one way or other, they wer all caryed. Upon the other hand, such as wer against the Union protested, and continoued under their protestation to sitt still with the rest, which still gave a collour of lau to what was done. They pretended the last secession, made in 1702, did not at all stope the procedour ; but the case was quite altered in this, by what it was in that case ; and if the opposers of the Union had left the House, it is very much questionable, whither the rest would have gone on ; or, if they had, whither the country would have soe silently submitted to what was done.

Robert Fergison, commonly called “ the Plotter,” was a very pragmaticall man ; he was first a Minister in Scotland, and then went up to Eng-

land after the Restoration. His book on Justification did very much ingratiate him with Dr Ouen, the patriarch of the Independents. At London, in a solemn meeting, he renounced his communion with the Church of Scotland, and alledged that Presbytry was a head too bigg for the body. In a coffee-house, he had one of the glibbest tongues in England upon all subjects; yet, when in the pulpit, he was exceedingly dry and straitned. He used his papers,\* and inclined to make extemporary flights, but frequently faltered. He preached much with Dr Ouen. He wrote many bitter and sharp papers against King James, yet, after the Revolution, turned Jacobite most senslesly. The King gave him a place King Charles had just made for T. Killegreu, a keeper of a house, I think, for the Custome office, where he had nothing to doe but keep a servant to keep the roomes clean, and sett chairs for the Commissioners when they mett, and for this he had five hundred pound a-year. What fancys came in his head, feu can account for; but he turned soe openly Jacobite, that that place was taken from him. He is yet alive, in great want, and upwards of ninety years, and hath nothing but what he begs.

The same person observes, that the King of France was graduall in his taking away the libertys of the Protestants, and did not all at once, but by multitudes of edicts. He by edicts discharged a great many particular Temples or Churches, and picked out the best of the Ministers and harrassed them; and then, after the outmost efforts this way, vexed the Protestants by *lau suites*, and disinheritings, and put many incapacities upon them. He discharged their singing psalms, when they came from their meetings, and when thus he had harrassed them for many years, though there wer many hundred of thousands remaining, he pretended there was noe need of continuouing the edict of Nants, and that there wer noe numbers of Huggonets in the Kingdom, and that these that wer soe, wanted only a litle force to be a plausible ground of their turning to [the] Religion of their Grand Monarche; and soe revoked the edict.

\* The manuscript of his sermon in the pulpit.

He tells me two storyes, and ther wer many paralel instances in France, when he was there at the time. Thir two wer what he was witness to, and knoues the certainty of them. I think it was at Orleance, where my author stayed about the [16]83 or [16]84. Ther was a Protestant woman was in very hard and dangerouse labour, and by ane edict all wer disinherited who wer not brought forth with Catholick midwives ; and another edict discharged the re-baptizing of such as they baptized. Accordingly, this woman, being beyond the skill of any Protestant woman therabout, a Popish midwife was called, and the foot of the child was what appeared first, and the zealouse midwife signed it with the crosse by her finger, as she said. Houever, the child was brought forth ; and nixt day the child was to be brought to the Protestant Minister to be baptized. The Popish midwife informed the Curee, that she had baptized the child as above ; and soe the intendant ordered the Hugonite Minister not to re-baptize, as he called it. There was ane appeal to the Parliament of Orleance, and from that it was caryed to the Parliament of Paris, and with great difficulty, mainly by the interposition of the English and some other Ambassadouris, the child was gote baptized.

Another instance of their odd procedure was : In Orleance Church-yard, there was a man who was a Catholick, but very moderate, dyed, a great many years before my author was here. His freinds, who kneu his moderate principles, did some way keep up his memory ; in a proportion to whiche, they raised a litle monument over him in the Holy Church-yard, in three or four old French lines, which I have forgote ; but the import of them was, that such a man was dead, and all his confidence, or his alone hope, was in God, throu the merites of Christ. Though this inscription was in the Church-yard of Orleance, if [I] remember, upwards of fifty years before this time, yet, when the Clergy of the diocess raised a process against the man's freinds and relations, and heirs, for burying a Huggonite within the Holy Church-yard, and by ane edict, discharging such burials ; the sentence past against them, either to remove and cary away the dust that had been soe long at rest, or to put up a quarree or four-square peice of marble, before the former inscription, with "Jesu Maria" upon it ; which last his relations wer oblidged to doe

He tells me, that he was frequently with Turretine the elder at Geneva ; that he was the person abroad he conversed with, that was best acquaint with our Scots Presbitry, and wes very weel seen in that controversy, and mightily fond to converse upon our Scots affairs. He was a mighty grave, sociable man. That Pictet, present Professour, was then a young man, and a very affectionate preacher. He is old Turretin's nepheu.

He adds, that Monsieur Claud was a very plain, slovenly man. One could scarce have access to him, he was soe much thronged with bussiness, that with great difficultie he gote access to him ; but when with him, was [of] a mighty pleasant temper. He was a litle, uncomley man, who promised very litle to look at, but a mighty affectionat preacher, and very much affected with what he delivered, and very grave and stayed in his delivery. His colleague Alix was a franck, open man, very much seen in the Rabinicall learning, and of very free access. He keepest weekly conferences at his house, to which many of the Doctors of the Sorbonn resorted. He was bold and brisk in the pulpit, and when he read his text, he cocked his hatt ; but Claud, when he put on his hatt, slipped it on, and dreu down the sides of it. There wer some differences fell in between Claud and Alix ; and Alix said to my author, that he could have been forty year with his venerable colleague, without bringing them in to the pulpitate, and compleaned that M. Claud brought them to the pulpitt. When Burnet came over, he took much pains betwixt them, and took them up. This is the same Alix who is nou chantor, or in some office at Sarum, with the Bishop.

He tells me, that it was the King's Advocate, Fletcher, who dreu all the narratives of the Acts of Parliament 1661, &c., which are soe fulsome. That Midltoun, when he went to Tangeir, was said to have had a dream, that the Moors wer come to attack the city, and gote up in his sleep, and went from one room to another to allaram the city, and give orders, and soe fell down and killed himself ; *vide alibi*. It was said that Midltoun's progresse throu the West, 1662, was to gratify the Bishops, and in part to divert him from his melancholy, which was fast coming on, from his approaching fall, by Lauderdale.



Mr Archibald Hamiltoun tells me this accompt of Mr W. Kerr's father, James Ker. He was at the beginning reaoned religiouse, and Mr Durhame and Carstairs had that value for him, that they used to wish there wer many James Kerrs in Glasgou. And after the Restoration, he went to France about his merchandise, and came home very sparkish, and turned from lesse to more, first indifferent, and then plainly atheisticall. He was at first very rich, reaoned worth forty or fifty thousand merks. His riches, when he turned loose, dwindled away, and being once a Bailay in Glasgou, when he was redacted to great misery, he gote four pound a week off the Toun; but he turned soe openly atheisticall that it was taken from him, and he dyed in greatest poverty and misery.

His son's humor was still uneasy. When a youth, at the Revolution, Mr Foster, after conversation with him, asked his character at Mr R. Muir, who commending him much for learning and smartness, Mr Foster said, he did not doubt of them, but if he kneu any thing of the Lord's mind, he doubted much if that young man would ever doe great service in the Church.

END OF VOLUME THIRD OF MS.

# WODROW'S ANALECTA;

OR

## MATERIALS FOR A HISTORY OF REMARKABLE PROVIDENCES.

M.DCC.XIV.

*January, 1714.*—In the entery of this neu year, we are allarumed with the accounts of the Queen's illness ; and, indeed, she has been very ill of a double fitt of the ague, which is dangerouse to a person of her corpulency, and especially at this season of the year. Her removall at this juncture would bring things to a terrible crisis, and we are very ill prepared for the terrible confusions that would inseu. The Lord sanctify this aufull warning to her and to us !

We are stunned with a foolish story of the Treasurer's resigning, and being weary of his post. Soe, people when they think themselves secure, and that they cannot be wanted, threaten demissions, and yet there is noe such thing at Court. This contrivance seems too grosse to be belived.

I am weel informed, the Duke of Argyle was peremptorily resolved to have given up all his posts last summer ; but was altered by his brother Yla's influence, who is as cunning and crafty as his brother is hasty and forward. Certainly, it would have been much for the Duke, houeever, to have resigned ; and if he had come doun unfettered by his places and pensions, he might have given a considerable turn to our elec-

tion of Peers. But that man, like many in his family, has been unhappy in his first outsett to the world ; and I knou not weel what will attone for the terrible step he took in discourting\* Marlbourou, and unhinging the whole affairs of Europe this way.

The Commons of Ireland, in their House, are making very bold stepps, which by many are thought to issue in their dissòlution, nou that they have passed the money-bill. They seem to be the briskest body for liberty and revolution at this day in the three kingdomes. They talk they are managed by Anglseas in England, and the Whigg Lords there. Their complaints against Chancelour Phipps, they say, won't be heard. That man was one of Sachevrell's great advocates, and is a horride oppressour of the subjects in Ireland, and has brought in many abjuring Papists to places of trust ; and noe body of a long time has been guilty of soe much bribery and oppression in Ireland. What thir bold steps in that kingdome will issue in, it's not knouen, but I hear it observed, that it was [the] turn in the affairs of Ireland that in King Charles the First's time made the change in affaires in Britain.

We have a story from Edinburgh, that lately, very providentially, a discovery was made from one in a mistake, that at Aberdeen the Jacobites have matters very ripe for their King, that there they have in the Neu and Old Toun a thousand men ready listed in their service, ready to rise at their first warning ; and their scheme is to seize the Magistrates, and ane small magazine, and some of the most Whiggish sett of people, and their money, and to keep together in armes, till the country about gather to them. And I have noe doubt but in other places the same designe is laid.

This moneth Mr Heu Campbell, Minister of Muirkirk, dyed. He was ane antediluvian Minister, ordeaned before the flood, though never Moderator since the Revolution. There are nou only two antediluvian Ministers alive in all the Church of Scotland ; Mr Patrick Simson, Mini-

\* Getting him dispossessed of Court favour.

ster at Renfreu, and Mr Thomas Warner at Balmaclellan ; and both these are turned very crazy, and cannot live many moneths. Soe great a change doe forty or fifty years, in ane age, make.

I am told a very roughish trick done in Stewartoun or Kilmares, after the introduction of Episcopacy ; and a Curate was brought in mightily against the people's mind, and he as rigorously oblidge their attendance on him ; and having souldiers quartered near by, about the 1663 or [16]64, he called the roll of the parish at the close of the sermon, and all the absents wer unmercifully given up to the souldiers, who would receive noe defence, but present payment of twenty shillings Scots for absence, or imprisonment. At this rate, a great many weemen, who gave suck to children, wer harassed and fined ; and when they sau noe excuse was susteained, a great many of weemen laid the project to come with their children to the Church, since they durst not stay away, and the infants could not want ; and the Church was very full that day ; but by concert, it seemes, when one cryed all cryed, and soon drowned the Curat, when preaching. He fell out and scolded and cursed them, as I am informed, and the weemen made their return to him, that it was his oun fault, and not theirs.

A sadder story I am told, that about this time when the souldiers used to goe to the Presbyterians who wer kept in their Churches a litle ; their Churches [were visited by them ?] on the Sabbath, to fine all that wer not parishoners : Either at Irwine or Kilwinning, in the confusion that they made, there was a poor infant that day baptized, trode under foot to death. Dreadfull wer these times, indeed !

The Principal informes me, that at his parting with the Treasurer, in December last, he spoke to him to this purpose : “ I was the first who had the honnour to move the setlment of the succession in the House of Hannover to King William, and I am still upon the same bottome ; and you may depend upon [it,] that, in the event of the Queen's demise, that establishment will take effect, and the successour will come over without any opposition.” The event will discover what sincerity there is in this assurance.

He tells me, that when he went up in September, there was a great many fears among the Dissenting Ministers, that the succession was in some hazard of being altered ; but before he came off, in the beginning of December, or the middle of it, they wer much worn off, and the freinds to the succession seemed much more easy then before ; and it was generally hoped that the Parliament, nou to sitt, would consist of a plurality of Hannoverians. I have frequently observed the Whiggs in England still to hope the best, and what they wished for ; and I wish they be not out this Parliament, as they wer the last.

He tells me, he sau the copy of a Letter from the Patriarch of Alexandria to the Queen, writt in name of the Greek Church, in the Eastern parts of it ; and another Letter from him to the Archbishop of York, the purport of which wes charity, after a great many Eastern compliments.

He tells me, that there is a very sever persecution of late begun upon the Protestants in the Kingdome of Polland. It would seem at this day there is a generall combination against the Protestant interest in all the parts of the world. That apostate Prince in Polland, like all apostates, it seems, is very violent against these whom he has shamefully left for a Croun ; and the ungratefull Monarch in France is renewing all his edicts against those who really sett him upon the throne !

He tells me, there is one Gray, (for what I can find, he was Episcopall Minister at Muirkirk, before the Revolution,) who is the agent for the Episcopall party at London, and writes papers there, and receives lyes, slander, and misinformations from Scotland, and propagates them there. He has one hundred pound a year granted, under some pretext or other, from the Government. “ The children of this world are wiser than the children of light.” I have many times thought it wer much for the interest of the Church of Scotland to have one at London, to counter such a designe, and to agent what concerns the interest of Presbiterians, though I wish rather it wer a layman than a Minister ; but I see great necessity some should be there to appear for the Presbiterian cause.

The Queen's ill state of health this moneth, *vide* Letters. It's alledged she was very ill in the beginning of it, and soe ill that it was

scarce expected she could come out of one fitt she had. At this time it's talked the seals upon the nomination made by the successour of persons to meet with these named in the act of Parliament wer broke open ; and for this the Chancelour is to take a remission ; that the Queen's joynts and nails, &c. are mortifying, and her state of health exceeding hazardouse.

I am told that the addresses proposed from Scotland, of which before, wer weel liked by the Whiggs in England ; but the sending them put off because of the Queen's ill state of health, which would both marr any access or answer to them.

Upon the other hand, it seems the Pretender's freinds are not idle. They are spreading cutts in coper-plate of him, in buste, with Samuell pouring oyle upon his head ; and his words, " The Lord hath anoynted thee King." His Coronation-peices, they say, are struck in France, and some of them sent over. His manifesto, see Letters this moneth, is handed about, and is very jesuiticall and cunning. Meanwhile, in the close of the moneth, we hear the Earl of Melfort is dead, which will certainly make some change in the managment of his affairs abroad.

At Edinburgh, people are generally under great consternation. The Magistrates have added moe men to the guards, and meetings are very closely kepted ; and all measures taken for preventing rables and massacres the Papists and others boast of.

In the midle of this moneth ther was a very generall meeting of the Squadrone Lords at Edinburgh ; where I hear they did approve very much the designe of arming Protestants, and being in a readiness in defence of the Queen and succession ; and offered that some of their number would countenance, with their presence, some meetings at Edinburgh for this end. But this was declined, as what might give some umbrage, which they wer very unwilling to doe.

They talk the Torrys in England are divided and subdivided, especially the Parliament-men. Ther are Jacobite Torrys, and there are Hanoverian Torrys, who, they say, are the plurality of this House of Commons ; and many of both kinds are against the Articles of Commerce with France. What the end of these things will be, God knowes.

I am informed that near one hundred and fifty of the Duke of Athol's

men, who, by ane armed force, keep out the Church of Doull, are cited in before the Lords of the Justiciary, and it's pretended that there is hazard in soe many their coming in, in a body.

*February, 1714.*—My Lord Ross tells me, that he had this account when in England from Sir Robert Pye himself, who was a neighbour of his when he lived at Pisey. Sir Robert was then ane old man of about eighty years ; and he told him that when a young man he came doun, 1642 I think, with King Charles the First to Edinburgh. That the King and Court received frequent expresses from the Queen. That one day the King desired those about him to find some body who could ride post to [London,] he had a matter of great importance and hast to dispatch to the King [Queen ?] and he would give a handsome reward to any young fellow whom he could trust. Sir Robert was a young sturdy fellow, and, standing by, he undertook it. The King gave him the packet out of his own hand, and commanded him to deliver it out of his own hand to the Queen, and to no body else. Sir Robert undertook, and made his journey in some less then three dayes ; and when he came, gote acces to the Queen, and delivered the packet. She retired a litle and opned it, and pretty soon came out calling for the person that brought the Letters, and seemed in a transport of joy ; and when he told her what he was, and his diligence to bring it quickly to her Majesty, she offered even to embrace him for joy, and said, she was mightily oblidge to him, and would never forget that service. By what he learned afterwards, he supposed the contents of the packet wer about the affairs of Ireland, and was of opinion that the King sent by him the warrand under the privy seall or signe-manuell for the rising of the Irish rebels. That he either was present, (returning again to Edinburgh to the King,) or heard from some who wer present, that the King received the first accounts of the Massacre in Ireland when playing with the Court at the Links of Leith at the golph, and seemed noe way commoved with it, but went on very chearfully at his game.

He tells me the common people in England are extreamly ignorant, in

point of religion, though in other things, and [in] all country affairs, they are very knowing; that in every family one will meet with a Prayer-book, but scarce ever a Bible. That they have no care taken upon them by their Clergy; no catechising, nor any thing done for their knowledge; no visiting of familys nor sick, unles they be sent for, and payed particularly for each visit.

We have a rumor that the Squadrone have offered to joyn the E[lector] of Hannover at this time, and break the Union, that the rising may be more popular; but it does not tell.

My Lord Ross tells me, that the Earl of Murray took a vast deal of pains to closet the Members of Parliament in the time of the penal statutes, 1686; that he called him several times, and first made promises to him, and when these would not doe, threatned him with the loss of all the places he had; which, accordingly, wer taken from him.

I hear Mr James Naismith, Minister at Hamiltoun, used much freedom with the Duke, the week before he went up to the Engagment, and went up with his forces to England; that on the Sabbath before he went off, he either preached upon that text, (or at least cited it, and enlarged on it, so as to apply to the Duke, who was in the Church hearing him,) Jer. xxii. 10, "Weep not for the dead, neither bemoan him; but weep for him that goeth away, for he shall return no more, nor see his native country!"

It's talked, that Bulinbrook proposed to the Council to invite over the Earl of Brunswick. If it be true, it has been in order to break the proposall. The Whiggs' ordinary health\* is to "The coming over of the Elector," or "Duke Cambridge;" and some speake it a litle shorter, to his over-coming, viz., "The Queen, and all opposition." They give out that the South Sea† is quite broke. The Squadrone are intirely in with the English Whiggs. They talk of severall shires and burghs addressing the Queen by the Duke of Argyle. Things are in a very confused state. The Lord bring order out [of] our confusions!

*March, 1714.*—I find the account of Philip Stamfeild his casting a

\* Drinking of toasts or healths.

† The South Sea bubble.



loafe is fully confirmed. Mr Archer tells me his father was there, at the sermon that was in the closs of Kinkell ; that Mr Wellwood was the preacher. He was lecturing on Isai. liv. That after a pause, when Stamfeild cast the loafe or somewhat at him, he said, &c., (as in History Suff.\*) That Mr Wellwood had severall predictions in his discourses. Once he said, after a pause, “ If Prælacy wer once abolished in Scotland, as the Lord liveth, it shall never return. It shall be as the waters of Noah !”

[*March 10.*]—Account of the Commission, March 10, see Letters at this time. Ministers in the South make great complaints of the schisme.

Mr Addison was licensed with great difficulty to be a Catechist under a Minister, and affected popularity, and displeased many.

Mr J. Hamiltoun tells me, that Dr Burnet said to the Duchess of Hamiltoun, that he belived “ the Church of Scotland would never be fully right till the Nationall Covenant wer renewed,” or somewhat equivalent, to prevent Popery. He professed a great regard for severall of the outted Ministers and sufferers.

The Earl of Glasgou tells me of a proposall that was lately at London for the building of a Scots Church at London, and ane enclosure for burying of Dissenters and Scots people, of eight or nine acres, near K[ing] J[ames's] Chappell : That the Queen was to be prevailed with by the Duke of Queensberry to gift them the ground : That the Duke of Queensberry was to give five hundred pound sterling, and other Scots noblemen and gentlemen : That a fund was to be raised, out of this contribution, to make three hundred pound stipend 'twixt the two Scots Ministers : That there should be there seats for the Scots Members of Parliament.

The Dutch, at present, have a great concern about the Protestant Religion ; which, since the alteration of the Ministry, and especially at present, they recon in the greatest hazard throu all Europ, by the measures

\* Mr Wodrow's work on the Sufferings of the Church of Scotland, &c.

taking in England. They belive Strafford acts contrary to treatys, and are allarumed at the Emperor's coming into the peace.

Cocceianisme perfectly overspreads Holland, and groues every year. Mr Whiston sent over a proposall to Holland ; and Mr Collins, the free-thinker, manages it to translate his Primitive Christianity into Latine, for the examination of the learned in Holland ; but Markius and Leydecker oposed this very much, and I think moved in Synod for a prohibition of it.

Mr Kuster is turned Papist, after his great labours as to Mill's Testament, &c., and is invited to Paris by the King of France, to be Under Library-Keeper. Le Clerk succeeded Limburg at Amsterdam. Basnage is in great reputation at the Hague, and is advised much with in politicks. Perizonius is Presbiterian in his lessons.

*Aprile, 1714.*—Sir James Steuart, younger, wast urned out of his post for a speech he had in the House of Commons, wherein he had a biting turn upon the neu-created Peers.

Mr Linning tells me, John Steuart of Underbank, in Lesmahagou, was a very eminent Christian. He dyed Aprile 1700, and that in full assurance. When Mr Linning went to see him, he told him he had made his testament, and would give it him in short, and it was this : “ Though I be not called of God to chuse death for myself, yet, if He chuse it for me, I am heartily willing and ready ; for I knou He hath given me true and saving faith in his Son, Christ Jesus.” His testament is a proverb there.

“ Barscob's pass” had this originall : He was once a very zealouse professour ; and, in the head of Biggar parish, being challanged, if he had a pass ? he dreu his sword, and being a strong man, struck off the hand of him that challenged him !

Sir James Steuart tells me, that he heard that Cromwell came in to the Generall Assembly or Commission, and had a long discourse to them, near ane hour in lenth, and all almost in a scripturall stile. John Semple of Carsphairn took him up, and said he did not knou what he would be at in so long a discourse ; but he was sure he was perverting the Scrip-

ture. For this he was called to the bar, to explain himself ; and was afterwards imprisoned for half a year.

The Instructions to the Assembly, this year, are feared to be harsh.

I was this moneth correspondent with the Synod of Lothian, where there was not much remarkable. The affair of the planting of Peebles makes a noise. Mr Curry's greivances at Haddington are such, as he seeks to be loosed from that place. Mr Adam and the Minister of Humberbey have made defection to Episcopacy. Our divisions are very great everywhere.

*May, 1714.*—For the Assembly affairs, and state of the Church, see Letters and other papers. This Assembly was very joynt and harmoniouse ; and the Duke of Athole endeavoured to throu in severall things, and spoke, I think, of a generall recommendation of using the Lord's Prayer, and some steps against the Seasonable Warning ; yet all things went harmoniously.

*June, 1714.*—This moneth, we had the Committy at Lesmahagou, where I moderat, and had a publick conference about the people's returning to Mr Black, and the Oath ; but it was very fruitles ; and Mr Black must certainly go elsewhere.

Mr J. Grant tells me, that he heard Mr Thomas Hog of Kiltearn was called, when at London, to King James ; and that he used much freedom with him anent Popery, and told him he would not reign much above three years : That the King granted him a warrand to go to Holland, but afterward he sent to apprehend him, but he was gone off.

Communions this year are more then ordinarily sweet. Ministers are much countenanced, and there seems to be a spirit of prayer among some, and severall young ones are getting good.

Mr Thomas Forrester was first convinced of the evil of Prælacy, wherein he joynd till the 1672, or therby, by reading the Apologeticall Narration.

Mr James Guthrie, when at Stirling, was at one time in no small distress of mind about election, and other things ; and, (if I remember,)

while in family-worship, reading the ix. of the Romans, or else when James Couie hapned to cite v. 18, 19, to him, he burst out in tears, and got a full releife.

I hear that Mr Robert M'Waird, at his death, very much regrated the divisions in Scotland; and seemed to insinuat some sense of his giving too much ear to hasty informations, from persons he reaoned good people, in Scotland; and lamented that anything he and Mr John Broun had [done had been] any occasion of making or widening those differences.

I am told, that at a Communion at Saint Andreus, wher severall Christians from Galloua had come upon Mr Rutherford's account, Mr Rutherford preached at night, and brought in somewhat anent the Resolutioners and Protesters, and spoke with some keenness, which very much surprized these good people. Mr Blair, when they spoke to him about it, said, "This was water to their wine; and it was necessary sometimes to have wine mixed!"

It's afresh given out, that the E[lector] of Hannover, and not the Pretender, will break the Union. This story is vamped up by both sides, because of the generall dislike of it.

*July, 1714.*—A Commity was desired to joyn with the Bretheren in the South for healing the schisme, but it does not appear it will have any good succes.

Mr Adamson is raging like a madinan, in his sermons, in Hamiltoun, Lanerk, and Air, Presbytery; and rails against Ministers and Government. He is soe violent, he cannot continou long.

I am told, by good hands, that the bussines of Arrianisme, that is nou breaking out by Mr Whiston and Dr Clerk, is, though lately broke out, yet of ane old standing. Dr Clerk was Chaipain to More, Bishop of Eli, a great intimat of Sir Isaack Neuton's; and it was Sir Isaack Neuton who, after Dr Clerk's being provided, recommended Mr Whiston to be the Bishop's Chaipain, and by his interest he gote in to the University of Cambridge; and the Bishop, and even Sir Isaack, are suspect to be on that lay, too much. The Higher House of Convocation, throu

that Bishop and others' influence, seem satisfied with Dr Clerk, but not the Lower House. No pious persons join him, and the Unitarians refuse to join.

This month, we have an account of the differences between the two houses of Convocation anent Dr Clerk's affair. The Lower House, though many of them a little while ago thought proper to side very much with Whiston against the Bishops, yet now they addressed the Higher House anent Clerk's Scripture Doctrine of the Trinity, representing that this Book and its defences contained assertions contrary to the Catholic Faith, as received and declared by this Reformed Church of England, concerning three persons, of one substance, power, and eternity, in the unity of the Godhead; and tending to introduce confusion in the solemn acts of public worship, as directed by the established Liturgy; and that he hath wrested several passages of the Common Prayer Book and Thirty-nine Articles, opposed to his expressions, with such subtilty, as may both teach and tempt the unstable and insincere to comply with the lares, which require them to declare their unfeigned assent and consent to the said Book of Common Prayer, and subscribe the said Articles; and nevertheless to retain and propagate the very errors which are most inconsistent with such declarations and subscriptions. They represent that it's with the utmost concern they behold these daring attempts to subvert our common faith, to corrupt the Christian Worship, and to defeat the Churches main end in agreeing upon her Articles, namely, the avoiding of diversities of opinions, and the establishing of consent touching true religion; and, upon the whole, they desire the Bishops' concurrence.

The Bishops, in their answer, approve of their zeal for preservation of the faith, and think the Lower House had just reason for their complaint, and will take that affair into their consideration; and within a while desire an extract of the passages in the forsaide book which are most liable to censure.

Accordingly, the Lower House lay before the Bishops, 1<sup>st</sup>, Assertions contrary to the Catholic Faith, Doctrine of the Trinity, p. 465, if it (the word *ὁμοουσιος*, which we translate, "of one substance with the Father") be

understood of one individuall substance, this will be properly one substance, or one person only; Letter to Dr Wells, p. 47. Now, this, I say, (viz. that in the Godhead there are three persons of the same divine individuall essence,) is an expresse contradiction in the very termes. If the Father, Son, and the Holy Spirit, be conceived to be all but one individuall being, it followes, of necessity, that the Son and Holy Spirit have no being at all; *ibid.* 289 to 297; that two persons should be one being is, I think, a manifest contradiction; *ibid.* 297. This, that the Father and the Son are but one and the same individuall being, I think an expresse contradiction. *N.B.*—That the words Essence, Being, and Substance, are used by this Author as equivalent Terms, Doct. Trinity, p. 243, line 1, 9, p. 270, 272, 289. Answer to the Author of some Considerations, 229, line 9. Doct. Trin., 429, he says, there are not three eternall Spirits; *ibid.* line 17; there are not three uncreated persons; *ibid.* line penult, there are not three Almighty persons.

*2dly*, Passages perplexing people's minds in the solemn acts of worship, as directed by the established Liturgy. All the for-cited passages doe soe; more particularly these whereby our Author pretends to explain some passages in the Nicene and Athanasian Creed, which are part of our Divine Service. Of the same tendency are his Comments, Doct. Trinity, pt. 3, ch. 2, p. 415, upon other expressions in the said Creeds, the Decalogue, Litany, Collects, &c. In which, manifestly, the Church intends the worship of the Trinity in unity, and ascribes the same glory to the three persons, without any difference or inequality. The most offensive passage under this head is p. 476, that the naturall sense of the words, in the service for Trinity Sunday, is, that the person of the Father is not one only person, but three persons. This proceeding of the Author tends to insinuate that, whilst people are acknowledging the one God to be not only one person, but three persons in one substance, they are all the while addressing themselves to the person of the Father singly, and absurdly declaring Him to be not only one person, but three persons.

*3dly*, Passages in the Liturgy and Thirty-nine Articles wrested by Dr Clerk. See pt. 3, ch. 2, Doct. Trinity, compared with p. 24 and 25 of the Introduction. In that second chapter he explains many passages

in the Lyturgy and Articles, in a known contrary sense to the Church ; and, in the Introduction, desires it may be noticed that he gives his assent to the termes by law appointed, in that sense only wherein himself had explained them.

The Lower House further observe, that the offence by the Doctor's writings arises not only from the forsaid passages, but from the generall drift and designe of the said books, tending to substitute the author's private conceits and arbitrary interpretations of Scripture, in room of these Catholick doctrines which the Church professeth and mentains, as warranted both by Scripture and antiquity. This was laid before the Bishops, June 23, 1714.

In a few days, Dr Clerk, by the advice of his friends in the Upper House, especially the Bishop of Ely, his patron, who stirred not a little in his old Chaplain's favours, made this submission to their Lordships, and delivered in the following paper :—

“ DR CLERK'S SENTIMENTS CONCERNING THE ETERNALL GENERATION  
OF THE SON, AND PROCESS OF THE HOLY SPIRIT, &c.

“ My opinion is, that the Son of God was eternally begotten by the eternall, incomprehensible, will of the Father. And that the Holy Spirit was likewise eternally derived from the Father, by or throu the Son, according to the eternall, incomprehensible, will and power of the Father.

“ *Concerning Preaching.*

“ Before my book, intituled the Scripture Doctrine, was published, I did, indeed, preach two or three sermons upon the subject ; but since the book was published, I have never preached upon this subject ; and because I think it is not fair to propose particular opinions, where there is not liberty of answering, I am willing to promise, as indeed I intended, not to preach any more on this subject.

“ *Concerning Writing.*

“ I doe not intend to write any more concerning the Doctrine of the

Trinity, but if I shall fail herein, and write any thing hereafter upon that subject contrary to the Doctrine of the Church of England, I doe hereby willingly submit my self to any such censures as my superiours shall think fitt to passe on me.

“ And whereas it has been reported, that the Athanasian Creed and the third and fourth petitions of the Litany have been omitted in my Church by my direction, I declare they were ; only these petitions were never omitted, and the Creed not, at the eleven of the clock prayers, but only at the early prayers, at the discretion of the Curate, for brevity's sake, and not by my appointment.

“ As to my own private conversation, I am not conscious to myself that I have given any just occasion for these reports which have been spread concerning me with relation to this controversy. I am sorry that what I sincerely intended for the honour and glory of God, and soe to explain this great mystery as to avoid the heresys in both extremes, should have given any offence to this Synod, and especially to my Lords the Bishops. I hope my behaviour in time to come, with relation hereunto, will be such as to prevent any further complaints against me.”

Upon this, the Higher House, not without some arguments for and against the Doctor, being sensible he had made his private opinions a sacrifice to the Church's peace and unity, and by this prudent and Christian behaviour he was highly deserving of compassion and forgiveness, entered the above paper into the acts of their House, and resolved that it was not fitt to proceed any further upon the extract laid before them by the Lower House.

The Doctor, within a litle after he delivered the former paper, drew up another, wherein, to prevent any mistake, and to explain what was drawn up in hast, he declared that his opinion delivered in the said paper was not different from what he had professed and maintained in his books ; and desired it might be soe understood, and not as any retractation ; and, as to his writing, that he did not bind up himself from writing, which would be criminall and dishonest, but only that he did not intend to write unless some new and justifiable occasion should make it a point of conscience and honesty soe to doe.



The Lower House resolved that Dr Clark, having not retracted any of his own opinions which gave occasion to their complaint, they could not judge his paper satisfactory. They expected a retractation, which the Doctor did not think agreeable to honour and conscience, and the Bishops thought fitt to acquiesce from a further regard for the merites of the cause in the declaration he made for peace, as all due honest men in his circumstances could give.

*August, 1714.*—This month makes a vast change by the Queen's death, and the peaceable proclamation of King George. The joy so great and universall, that I have seen nothing like it since the Revolution, when I was but young. This is a wonderful dash to the Jacobites; and had the Queen lived a little longer, they think their schemes would have taken effect; and it's not improbable that the Pretender was lately in London, and at Saint James's. However, "the Lord hath broken the snare, and we are escaped." I wish we may all suitably observe the Divine hand in it.

That morning the Queen dyed, the Chancellor's son was immediately sent to Lambeth by the Noblemen about Court, to bring the Instrument of Regency, which was in old Tension's hand. He came over in great haste; the Archbishop was in bed, and he came in to and told him he was sent over for the Instrument; and the Lords did not think he would be able to go himself, and had sent him, after the Physicians had told them her Majesty was dead. The Archbishop asked once or twice—"And is she dead?"—He could scarce believe him, and got on his night gown, and went without any great haste to the window, and looked out; and, turning about, he said, "Are you sure the Queen is dead?" "Yes, my Lord," said the other; "pray make haste and give me the paper." The Archbishop, as not minding what he said, looked out again, and said, "This is a glorious day! You may go back, and tell I'll creep over myself, and bring it with me." He had no mind to trust any body with it, and jealous of his father, as Torrey.

*September, 1714.*—Mr Robert Steuart tells me, he has heard the late

[Lord] Advocat give this account of the coming in of Lectures. Some time after the 1638, at Edinburgh, and in other touns, the Scripture was read in the Churches, two or three Chapters by the Reader, either with the Prayers that wer then ordinary, twice, or at least once a day, in the Old Church of Edinburgh. At lenth it came to be objected by some Ministers that it was not so proper that the reading the Scripture, which was an act of publick worship, should be gone about by one who was not a Church Officer. So the six Ministers of Edinburgh agreed among themselves to divide the week among them; and, by turns, through the week to explain the Scripture, and give some short notes on it when they read it; and reading, and explication, and prayers, wer all to be confined to an hour. This they continoued to do for some years; and at lenth, finding it to be a more considerable work than at first they reconed it, and it lying heavy on some who stayed closs in toun, when others wer oblidgeed to be abroad, it was brought to three days in the week; and at lenth it fell in disuse, and Lectures, on the Sabbath fornoon, came in the room of it.

In the former Presbiterian times at Edinburgh, ther was none, who had any profession of religion, but had worship in their family, by reading, singing, and prayer, twice a day; and it was fully as ordinary after dinner to call the family and read a portion of the Scripture, and some prayed; and wherever a Minister was dining, he still prayed after reading. What a sad change is ther nou, since the Revolution! Few have worship in the morning, and reading and singing are scored off, and by many at night likewise; and scarce any singing or reading, save on the Sabbath night, in families reconed otherwise religiouse.

Sir Peter King is reconed one of the most religiouse persons in England. He, for all his throng of business, never neglects any part of family-worship himself, in his family. Generally, he sings and reads himself, and his Chaipain prayes; but frequently he prays himself also. On the Sabbath, and when at his country seat, he has worship three times a day, and is one of the closest observers of the Sabbath in the age. I am informed by a gentlman (Sir James Stewart) who stayed some times

with him, and is a good judge, that he never met with more solid religion and seriousness, with such learning and abilitys, as in Sir Peter. He was a great intimat of the Bishop of Worcester's, Dr Lhuyd ; and I think he left him most of his Chronologicall Tables and Calculation. That he was very curiouse about prophesys, and a most closs observer of Providences. He said to my informer, that were it consistent with God's promises to his Church, he would be affrayed that religion should go out of the world. He lamented that religion was almost quite out of England, both in Church and Dissenters ; that in the Forraigne Churches it was under terrible decayes. He hoped, if any where, it was in Scotland, of which Church he had a high esteem. That he did not see that religion could be retrived without the revival of miracles. My informer said, he thought the outpouring of the Spirit would do it, and did not see so much the necessity of miracles. Sir Peter replied, " That I grant, and it's the grea[est] miracle of all, and fully equivalent to them !"

*October, 1714.*—They tell me a story of a negro that was servant to my Lord Cardros, when in Carolina, who, observing my Lord's chearfull and pleasant temper, and my Lord speaking one day to him about religion and God, the black said, " Your God must be a good God, for you are still chearful and pleasant. But God of my country is an ill God, and we serve him out of fear !"

They tell me an account of the King, when coming over to England. At sea, the conversation hapned to fall in upon Scots affairs, and the King expressed himself very favourably of the Ministers in Scotland, and commended the Seasonable Warning very much. One of these present said, that ther wer a considerable number of Presbiterian Ministers in Scotland who had not taken the Abjuration Oath, and so could not be freinds to the succession in his Majesty's family. The King answered, " But whither do they pray for me and my family ?" That was ouned. " Then," said the King, " I cannot but like those who pray for me, as well as those who swear to me !"

The King is represented as a most wise and prudent Prince. Even by his enemies this character is allowed ; only they assert that he is positive

and peremptory. The Prince is more gay and suited to the English temper, and has the English language fully. The Princess is represented to be of an excellent temper, and very religious.

*November, 1714.*—The second Wendsday of this moneth the Commission of the Assembly sate, and the two cheife things they had before them was a day of Thanksgiving, and the Instructions for the Commissioners at London. The day of Thanksgiving for the King's arrivall and accession to the throne was very harmoniously gone into ; the only difference was as to the naming of the day. I find this much depended upon our Letters from the Commissioners at London, and for any thing I can find they differed in their accounts. I have a Letter from one of them, wherein he signifyes that it would not be taken ill if the Commission at Edinburgh should name the day, and apply by their Commissioners at London for the civil sanction. Mr Ramsay, it seems, wrote the same to Edinburgh, and yet it appears that some others wrote otherwise, and upon their accounts the Commission appoint the Thanksgiving, and leave the day to the King's nomination. How far this may be a leading case, I shall not determine ; but sure I am, this is the first and one of the best opportunities that the Commission could have to exert their power, and retrieve the priviledge of this Church, we are like to be wormed out of ; and if they had any hopes that the doing of it would not intirely break us with the King, I think it should have been done.

The other matter was of more import. The Synod of Glasgow, the Synods of Fyfe, Stirling, and Angus, had instructed their Commissioners to the Commission, that the Commission should recommend it to their Commissioners to deal for the redresse of the Patronages and the Tolleration ; and some of them had instructed that application should be made against Oaths contrary to our principles, or that might be occasion of differences among Ministers. This matter was referred to a Committy, and at length the Commission came to this issue, to recall their Commissioners from London, after they had applyed for the civil sanction for the Thanksgiving, for a new proclamation against immorality, and endeavoured to have the Papists, Jesuits, sayers and hearers of Masse, prose-

cute at the charges of the Croun ; it being a point of treason by lau. Application anent the Tolleration and Patronages was not gone into. The reasons offered against the Commissioners being ordered to insist upon these : That the King, unless he would exert a dispensing pouer, could not, though he would, ease the Church of these things, without the Parliament, they being acts of Parliament ; that the Parliament could not meet till March ; that they could not enter upon our Scots affairs till Aprile ; that the Commission was to meet in March, when they would have the report of the Commissioners, and be in case to see what wer proper to be done ; that the moving anent Tolleration and Patronages nou would have a double disadvantage ; the cry of the Church's being in danger is nou revived and heightened, and that is very much like to influence the Elections in England ; and if they shall have any thing from Scotland to be a handle to augment the cry, they will soon embrace [it.]

Again, upon the other side, direct applications this way would allarum our Jacobites and others among ourselves, and make them exert their force to get such Members chosen from Scotland as would choak the Patronages and Tolleration's removall, and would pave their way to drau multitudes of the Nobility and Gentry, who are for Patronages, to embark with them. What offers to me on this reasoning is, in short, that it seems as easy nou, and easier, than at any time, to prepare matters for redresse of greivances ; and more I never see can be done till the Parliament sitt, and be some way disposed, some way to be favourable likewise. The King cannot be desired to doe any thing without the Parliament, but he may be informed between and then ; and if he would lay the matter before them, or dispose matters soe as ther may be access to lay matters before them, in a manner agreeable to our principles, it wer good. But if the Commissioners be recalled without getting any thing preparatory done, I am of opinion they have gone up meerly for complement ; and it will be said that their being sent up of different practices has made the Commission, or some leading men, unwilling they should be employed in any real bussiness ; and I fear between and March matters grou noe riper, but the clouds thicken ; and if not, which I wish may be the case, the Assembly will be soe near that the Com-

mission will think it their work, and soe the matter will drive on till it be beyond time, as has been since the Revolution, in most of the greivances. The noise anent the danger of the Church, I think, is not much to be notticed ; for nothing is desired but the preserving of the terms England hath granted inviolably ; and our own Jacobites will be the very same, whither the Commission had made such a representation or not : Their outmost efforts will be made, and the bulk of noblmen and gentlemen who have Patronages will boat\* with them. And the ground that side has gotte from our fair owning what they know is burdensome to us, whither we tell it or not, has been very litle since the Reformation ; but I cannot say soe of our silence as to our knouen principles. For my own part, I wish the Commissioners had been ordered to stay a while to have prepared matters for the Parliament, and two of them, at least, stayed in the time of it ; for I have litle hopes that moe will be sent up next Commission in March. However, it's the Lord sitts upon the floods, and manages all.

I hear the Jacobites are grouen very uppish of late ; and especially in the North, they are falling to their old work of rabling, and menacing of Presbitrys and Ministers ; and the grounds of their being soe uppish, after soe much calmness for some litle, after the King's accession, seems to be their recovery out of the stunn they wer in at the disconcerting their measures by the Queen's death ; and nou they are beginning to lay neu plotts, and to feed themselves with the hopes of their succeeding. Their hopes nou seem bottomed upon the veues of things abroad, and the hopes of embarrassing the King in the Elections. The first is joyn-ing issue with Papists ; and the second, I hope, may prove a broken reed, as many of their hopes have done. Abroad, they are in expectation of, as some of them expresse it, a religiouse warr. They talk that the Jesuits have been, especially a litle before [and] since the Queen's death, more [than] ordinarily bussy with the Emperour and aged French King. They fail not to represent to them the danger both their succes-

\* Unite, or be in harmony—"row in the same boat."

sions are under at present. As to the Emperour, they buzz to his ears that three Kings are nou members of the Electorall Colledge, two of them hereticks, and one of them a temporary Catholick, Brittain, Prussia, and Polland ; that these three may have a great influence to choise a heretick King of the Romans, and that may be ruining to the Catholick Faith. To the French King, they talk that his kingdome is like to fall under a minority ; that the Duke of Orleance is not soe good a Catholick as he is ; that upon his death the maritime pouers will determine the succession to the kingdome of France, as they please ; that the only methode to prevent both will be, by doing justice to the oppressed rights of the Chevalier St George—and this way to embroyl Brittain, at least. Our Jacobites are further in hope that there are secret articles in the treaty of Radstat, which noe body knoues off, and relate some way to some project of this nature ; that at present, the states of Holland are embroyled with the Emperour anent the barrier ; the King of Great Britain is like to embroyl himself about the affair of Mardyke with France ; that it's upon this secret article, which the Hollanders smelled out, and sent by expresse ane account of to King George, that he sent off my Lord Cobham with Secretary Stanhope to the Emperour ; that just nou the King of Sweden is returning home, and ane interveu hath been between the Emperour and him, at which the States doe very much take umbrage ; that that unhappy Prince may perhapps be in the plott with the Emperour and France, in the matter of these private articles.

These things the Jacobites are in bigg expectations of mighty turns of affairs from. And, upon the whole, they talk of the Pretender's coming over to Scotland very shortly, in the time of the Elections. The King of France is not designed to oun him at first ; but let a ship nou and then drope in to him with armes, officers, and money, and if he find ground to break upon the affair of Mardyk, then he will openly assist him. They think the Pretender's presence necessary to give life to his freinds, and to unite them the better in their efforts in the neu elections, though he should lye darned\* for some time. They promise themselves great

\* Concealed, hid.

things from thir Elections both in England and Scotland. In England, Sacheverell is gone to his circuits, the cry of the Churches danger is raising in every county, and they hope to have such Commoners chosen as shall be High-Church. Our Sixteen in Scotland they expect shall be Tory. They promise themselves great things from the differences between Montrose and Argyle, which some magnify, and others say ther is nothing at all in it. It would seem there is a difference between them, upon many grounds, especially that of the Admiralty's being undetermined. Montrose would have it to Rothess, Argyle to Weemyse. Argyle alledges that Montrose, who heads the Squadrone, is for too narrow a bottome, and taking in none but their own party, and they will not be able to cary their list of Nobility. Yet, it's said the King is satisfied with Montrose his scheme and proposalls. But in the Elections, their great hope is frome near a dozen of Jacobite Lords, who have never yet qualified, who are of late clubbing at Edinburgh, and it's said are sensible how farr they have wronged their own designs since the Revolution, by their over nicity about the little things called Oaths; and are now resolving all to qualify before the Election, and cast the ballance, such as Panmuire, Southesk, Sinclair, Kenmuir, Airley, and others I have forgot.

By this choice of Commoners, and our Sixteen Peers, the hope to embarrass the King soe farr, at least, as to oblige him to change hands, and to take in others than Whiggs to the administration. I am the more inclinable to believe somewhat of this nature in hand just now, because I have it from very good hands that my Lord Eglington hath letters from Argyle and Loudon to sett up and use his interest to be one of the Sixteen Peers, which I am truly stunned at. Upon [these] grounds, it seems the hopes of our Jacobites are very much of late revived, and they are turned to their old hectoring, huffing way.

I hear none of the Episcopall Clergy have owned or addressed King George, but the Curates in the shire of Aberdeen, who have sent up ane adresse. Its copy I have not seen; but I make little doubt but most of that sett of people may be ready enough to come to the Oaths, unless the Pretender appear and prevent it.



This account of Bishop Burnet I have from good hands : Two Scots Lords, with their Ladyes, wer invited by the Bishop, my Lord Grange was one of them, to sup with him lately at London. Before supper, the Bishop, as is his ordinary, lectured upon a chapter in his family, and prayed. One of the Lords said, "My Lord, this practise [o.] yours makes us almost belive we are in Scotland ! We did not expect to hear a Sunday's lecture in London." The Bishop answered, Ther are severall things in the practice of the Church of Scotland he liked very weel, and, particularly, that of lecturing. He replied, that he fancied the Scots Ladys liked his Lordship's custome better than the Cathedrall Service they had been that day at ! That he kneu a Scots Lady, lately, when she heard the organs and the quiresters, &c., turned about to another by her, and said, "Madam, does not this bring to your mind the concerts we used to be present at in Edinburgh ?" And he further said to the Bishop, that, for his part, he thought the responses, and different motions of the clerks and joyners in their Lyturgicall worship, wer scarce easily to be accounted for. The Bishop said, "My Lord, both these of the Lou Church and High Church doe oun there are severall things in our Lyturgy and worship which need to be helped ; and I have just nou by me ane autograph copy of Letters betwixt our first Reformers, Cranmer and others, and the Ministers of Zurich, and other learned persons abroad, which will sheu hou very much these good men desired a Reformation in many things which the Dissenters seek. The worthy men that foloued them, and these great men that wer immediatly before us, and many of us desire a Reformation in severall things which the Dissenters blame !" "Why, then," said the other, "is not this desirable work done, since matters stand thus?" "The reason is plain," said the Bishop ; "we are broken and divided among ourselves, and the High Church would have the Dissenters ruined, and we of the Lou Church would have them gained !—and there it stands."

I hear the Archbishop of Canterbury, in conversation with the King, when speaking of King William, he said, "That King might be a good pattern to all Princes that succeeded him." The King said, he reaconed

him a very great man, and good and wise Prince, and was resolved to offer at imitating him in most of things : But he hoped to learn, at his expense, in one thing, which was, he endeavoured to gain his enemys by bringing them into posts and heaping favours on them ; and by that means he broke and disgusted his freinds, and lost all ; and this he resolved to guard against. Either the Primate, or some of the company, said, that King William was soe sensible of that false step, that, had he lived, he was resolved to alter his ways and measures, and trust only his freinds.

This winter, and for severall years, till 1722 and 1723, I have been so throng with "The History of the Sufferings," that I have not had so much conversation, that furnished matter for thir Analecta, nor time to make such regular remarks as formerly ; and so I can only give some shorter hints.

## M.DCC.XV.

*January, 1715.*—I find it observed, that the last four years of the late Queen's reign have had a terrible influence over England, as to the bulk of them ; and the byass of the Ministry to the Pretender has laid a seed of Jacobitisme, that it's feared be not rooted out for many years.

It's talked that Dr Brett, a violent Highflyer, is turned Popish, and, indeed, his tenets of the necessity of confession, and authoritative absolution, &c., plainly lead to Popery. This is afterward doubted by some.

I find it an up-cast upon the Church of Scotland, that persons, especially of rank and influence, are made Elders by Sessions and Presbitrys, with[out] due consideration of their life and practise, as the Earl of Isla and Haddingtoun ; and how to answer this, I know not.

This month and the following, we have rumours of an invasion by the Pretender.

*May, 1715.*—I am told that about the 1673, [Archbishop] Sharp was preaching in St Andrews, and citing that passage, " Whoormongers and adulterers : " The woman (Isobel Lindsay) rose up in the Church and charged him with guilt, but was removed, and gagged for some days.

Mr George Barclay was at Saint Andrews when [Arch]bishop Sharp made his first sermon after he was Archbishop, and heard him speak to this purpose : " I could have lived with Presbyterians all my days ; but their divisions were so great that the King saw fitt to set up Episcopacy, and has been pleased to name me to this see ; and those that will not submit shall be forced to it by the sword and law."

I hear, when Mr Robert Blair died, that Archbishop Sharp, when he heard of it, said, he was the man of the most powerfull gift of prayer ever he knew.

'The method of premeditated and studied speeches [by the Moderator] is now come in, at the opening of our Assemblys, and was brought in by Mr W. C. . . . a good many years ago. It is attended with several inconveniencys. It seems to prælimite the vote of the Assembly to a person concerted before-hand, otherwise the person chosen is at a stand, not having his speech ready. Besides, unless very cautious, and generally, it seems to prælimit the Assembly in their bussines, by promises in name of the Assembly to the Commissioner ; and it does not seem proper to deliver any thing by the Moderator in name of the Assembly, unless the Assembly know it, and approve it before-hand. Things run smooth and easy now, when the Commissioner is kind and the Instructions easy ; but put the case (which God prevent) that matters alter, it's too great a trust to allow any Moderator to act in name of the Assembly, without his receiving instructions from them, and may be of ill consequence.

Against an application to the Government for a Court to correspond as to Fasts and Thanksgivings, it's urged, that the manner of the appointment only differs ; the King by himself, or a Court delegat from him ; and it's urged that this is what the laues do not allow the Sovereign to do, and to appoint new Courts in the United Kingdom is more than what the Brittish Parliament will ever go into. As to the addressing the Lords Spirituall, though there be no law but custome for terming them thus, yet an application without this title was first stopped by pick, [pique,] and now it's a risk to attempt it, once being stoped ; and the risk is greater than any benefite by it. As to the application about the last Thanksgiving, it was laid before the Counsell, [and] by them referred to the Attorney-Generall ; that he gave his opinion for the King's naming the day, and that the Bishops in England still applyes to the King.

*Agust, 1715.*—The French King's death, this moneth, makes a vast change in publick affaires ; and, indeed, the Lord, in Providence, gives ~~strange turns~~ to the concerns of Europ and these lands, by timing the

deaths of great persons at junctures when, had they not been taken away, vast hurt had followed to the Reformation. I nottice, these years by-gone, the death of Duke Hamilton, just when going over to France as Ambassador, and probably would have promotted the Jacobit interest further than ever ; at least that side expected this. The death of Queen Ann last year ; the death of Louis the Fourteenth just before the breaking out of the Plott and Invasion ; and the death of the King of Sweden, just when on a project for getting a Port in Norroway, to facilitat his designes upon Brittain ; and they say the death of Mr Erskin, the Czar's physitian, has a considerable influence on the Jacobit interest ; and (1723) what may be the effects of the Duke of Orleance's death, I must leave to time to discover.

*October, 1715.*—The Ministers forced hither from Angus tell me, that ther was very litle stirr in that country till Marr came down : That [when] the neuse of the King's declaration of his certain information of an invasion and insurrection came, it was ridiculed, and given out to be a designe of the Court, that they might get money from the country, and that the Parliament might be the more calm : That when the Earl of Marr came into the North, he went throu all his freinds and dependants in that country, and visited them before their gathering on the Braes of Marr, very great differences rose among themselves, which retarded their motions. The Earl of Southesk was formerly the most forward among them, and he and some of the rest did not nou perfectly agree. In their armings and risings, they pretended only to guard themselves and tennants against the depraations of the Highlanders. The Bishop of Edinburgh's son (Paterson) landed from abroad, upon [which] an express was dispatched to Southesk, who proclaimed the Pretender at Monros, [Montrose ?] Then all about Marr being against so much forwardness, appeared to be dissatisfyed with this step. M'Intosh went to Invernes, to seize the money in the Custom-house, otherwise he had not so soon appeared. Marr continoued severall weeks, with very feu men about him ; the country people afterwards wer generally forced. At lenth, Marr set up the Royal Standart, and it was reckoned ominouse

that, when set up, the crown that was on it fell off. Afterward it was taken down, all was quiet for about a fourteenth-night. All the gentlemen who joyned pretended to be forced to it. After the proclamation of the Pretender by Marr, all the Ministers prayed next Sabbath for King George ; on which, on Munday, when this was noticed, they were in very hard circumstances ; their horses were all seized, and taken from them. The Jacobites sent notice to Mr Robert Ker and his wife they would roast them quick,\* after they had abused her. Panmuir's orders were said to be, to crop Mr Dumbarr's ears, slit his nose, and geld him. His house was attacked with ladders, but [he] escaped. Many other of their houses [were] attacked. Marishall is bankrupt, and Southesk reckoned almost mad. A great many tents, and wearing-cloaths, had been making, up and down the country. Hunting had been frequent† throu the summer ; and rendezvouses there, from all quarters. The rebels have very little money among them. [The] country [is] all forced. Glenkindy, very unaccountable, had three messages sent to him.

Mr Archer tells me, that Mr William Moncreif, Minister at Largo, had very sensible success for the first seven years after he was settled there. Since that time, he observed very little success in his Gospel, in that place. He observes, that he could not have been able to bear this, at the beginning of his ministry, but he finds it but too easy for him now.

He tells me, that he was well informed of this peculiarity, in a small parish in Fyfe, I think Balingri, when Mr Wardroper was Minister there, that, for seven years time, there was neither baptism, because nobody born, nor marriage, nor buriall, all these seven years.

His father, John Archer, lived in Stramiglo, and Lesly, and Pathhead, in Fyfe ; he was an eminent Christian. There are several choice Letters of his, full of exercise and assurance, yet remaining, some of which I have seen. That he told his son, that he had never, throu his life, applied to God in prayer, when in a sensible strait, but the Lord had condescended to give him ease and relief, in the particular anent which

\* Alive.

† Well attended, or frequented.

he applyed to him. That one time, he had been under very sore and painfull convictions, and that three nights successively ; he spent them in prayer and wrestling. The first night, he had much releife from that Scripture, Esai. xliii. 25 ; the second night he forgot the Scripture, but his doubt and fears still haunted him ; the third night, that place was so brought to him with pouer, that he fully apply[ed] it, Esai. xli. 10 ; and though he was alone, in the dark night, about one or two in the morning, the place he was in was filled with light, brighter to his sense than ever he had seen the shining of the sun.

He dedicat his son, Mr David Archer, nou Minister at Laurencekirk, to [the] ministry as soon as he was born, in a strong faith and perswasion, that the Lord had work and service for him. The said Mr David Archer tells that, when a boy and very young, he observed that, in Providence, he was frequently punished for the sins he committed ; which was one of the beginnings of his convictions. That when at school, he was oft in prayer, and got good of others' faults.

The Prophets, as they call them, Mr James Cunningham, make some noise with their warnings and agitations at this time, in Stirling and other places, as Aberdeen, &c. That Mr Midltoun has joyned with them, and acknouledges he can agitate himself when he pleases, by making himself passive, as he terms it. A Letter that Dr James Garnes wrote to his son at this time is talked of. He is Bourignian, and favours the Prophets.

Mr Anderson tells me, that the stones with which their houses are built, upon the sea-cost in Aberdeen, being taken up within the sea-mark, dogenerally turn wett and sweet\* evry tyde, and grou dry again at the ebb.

That he is well informed that severall of the Curates in the North, after the Revolution, before they wer removed from heir parishes, obliged their parishoners publickly to swear in the Church, that they should never bear armes against any of the race and name of Steuart ; particularly Mr William Dumbar, Curat at Laurence Kirk, nou preacher

\* Sweet.

at the meeting-house in Monros.\* He tells me, he had this from severall persons, whom he oblidged to swear as above.

[*October 24.*—This day, October 24, dyed the Reverend Mr Patrick Simson, Minister at Renfreu, aged, as I hear, eighty-eight, and sixty-two years in the Ministry, being ordained, I think, 1653. He is the last of the antediluvian Presbyterian Ministers in this Church, save Mr Thomas Warner, Minister at Balmaclellan. I have nou had long acquaintance of him, and never kneu one more pleasant and profitable in conversation, [nor] of a sweeter temper then he was. He had one of the clearest judgments, and yet the most exact and tenaciouse memorys that ever I kneu. See the instance of Mr George Gillespy's notes, set down *alibi*, if I forget not. He was the most digested and distinct master of the Scripture that ever I met with.

*November and December, 1715.*—About this time, severall worthy Ministers are removed by death. Mr Robert M'Cala,† Minister, first at Inshanan, and then at Stirling, a most pleasant, facetious man, and yet solid and seriouse Minister; who greu very much in his ministeriall gifts toward the close of his ministry. He was of a most peircing flight, and had some of the most surprizing flights and turns of thought, and turns upon incidentall things, that I have heard. I have heard, that when the knouen Daniel Defoe was in Scotland, about the Union, he heard him preach a whole day at Stirling, and had never seen him or heard of him before; and, being asked his opinion of the sermon, he said, he was extremely pleased with it, and he belived he was one of the best poets of the age; and when answered, that he had noe vein nor turn that way, and for what was knouen, had never made a verse all his dayes, "That is nothing," said the other, "it may be he does not rhyme, but I see by his turns of speaking and lively images, that he has a poeticall flight and imagination, though he has not given himself to verse."

\* Montrose.

† MacAulay?



About this time, also, dyed Mr James Cuthbert, Minister at Culros, a young man of the brightest parts, and the readiest way of delivering himself in discourse, that almost I have met with. He was indeed a good poet, and very ready at all kinds of verse, and a youth of singular piety and considerable learning.

John Archer, above named, found much pleasure in singing of Psalmes; and had it as an observation, that ordinarily, in the Psalme sung in his family, and other familys where in Providence he was, he seldom missed to meet with somewhat that was remarkably usefull as to the present case of his soul. He used secret and solitary singing very much, and found much sweetnes in it. His son, Alexander, has told me some experiences of the same nature.

[*November 17.*]—Captain John Campbell comes to me from the Camp, at Stirling, November 7. He tells me they kept a Fast there on the 2d instant: That Marr was in some want for ball, but has got them: That the Duke of Argyle was much discouraged when he first came down, that matters wer in noe tollerable order for a warr, and evry thing in very [great] disorder: That at first he had very feu men at Stirling: That he was much encouraged by the Volunteers from Glasgou: That he yet continoues not above three thousand men: That his horse are of noe use almost, and these will be of litle use in an engagment: That he was in great pain both for Glasgou and Edinburgh: That the Goverment and Court is very slou in every thing they do, and the circumstances we are in require more hast: That M'Intosh is one of the best souldiers among the rebels; Rothés and the Squadrone are not so intirely one with Argyle as our present circumstances call for.

Mrs Zuill tells me, she had a son, John Zuill. He was a very stirring child, and fell under sicknes, and turned very seriouse, regrated his forwardnes and disobedience to parents, made a covenant with God and signed it, and, after that, came to full assurance of his salvation, and said, befor his death, "My God will save me." About three weeks before

his death, his mother dreamed that her brother-in-law said to her that Johny would dye November 17, or such a day; and, accordingly, that very day the boy dyed. He seemed in a decay at this time.

Mr William Trail, Minister at . . . . ., tells me that his father, Mr William Trail, Minister at Borthwick, used every morning, when he had publick work on his hand, to hear three knocks at his chamber dore; and if, throu wearynes or heavines, he did sitt these, ther wer ordinarily three knocks at his bed-head, which he never durst sitt, but gott up to his work. This was ordinarily about three in the morning. This, at first, in his youth, frightened him; but at lenth it turned easy to him, and he belived these knocks and awaknings proceeded from a good art.\* That these never failed him on Sabbaths and at Communion, when he was obliged to rise early: That when he turned old and infirm, toward the close of his dayes, they intirely ceased and left him.

He tells me of a Minister in great distress and exercise, from which he could have no releife, though visited by severall Ministers. There was a pious servant of his, observing him under great trouble, said, "Sir, fear not, but belive!" With this the releife came, and he said, "I belive, and no more fear."

Another Minister did not sing after sermon. Severall pious persons in the congregation did not come; and, being asked, said, they could not come, for they heard a most melodious sound on the top or towards the top of the Church. That the Lady Busby said to her daughter, "Jean, do you not hear that sound?"

This, and the former article, are short and indistinct, as I had dashed them down at the time, and now the circumstances are quite escaped me.

The Duke of Argyle was visited at Stirling by his aunt, the Countess of Murray, where, they say, she had the confidence to challenge him for appearing in arms against the Royall Family. He answered her, "That family, Madam, owes me and my family two heads, whereof your father's was one; and it becomes you ill to propose this question." After Mr

\* Airt, quarter, direction.

Anderson at Dumbartan preached before the Duke, he invited him to sup with him ; and there, at table, the Duke lamented the profanity of the Army, and gave the profanes of the English Clergy as one cause of it. I am told the Duke of Argyle said, after the engagement at Dumbane, when there wer publick rejoicings for it, “ Let the God of heaven have all the praise !” And, December 17, when the Company wer talking of the defeat of the rebels, he said, “ We have been saved almost by miracles ; God hath begun this work, and will cary it on by his own hand.”

## M.DCC.XVI.

*January, 1716.*—Mr George Ridpath told me two or three years agoe, when down at Edinburgh, that he visited Dr Ouen on his death-bed, and Presbytry and Episcopacy fell in their discourse, and the Doctor said to him, that nou he had sein his mistake as [to] the Independant way, and declared to him, (a day or two before his death,) that, after his outmost search into the Scriptures and antiquity, he was nou satisfied that Presbitry was the way Christ had appointed in his New Testament Church.

I am informed that Mr Durham had some excellent sermons on the Spirit, which wer once designed to be published ; that he had either sermons or lectures upon the Lamentations, which wer revised and prepared for the press ; but what hindered their publishing, I cannot tell.

Mr John Carstairs, who published most part of Mr Durham's sermons that are in print, was a person very pouerfull and eminent in prayer. Mr Carstairs was frequently at Saint Andreus with his brother-in-law, Mr James Wood ; and Mr Wood used to say, " We come near our brother some way in government and preaching, but in prayer he goes quite out of our reach ; we cannot once come near him." Ther wer two prayers of his much spoken of ; the one after Mr Andreu Graye's death, with his widow, which [was] extremly moving ; and the other with the Duke of Rothes that day he dyed, wher wer present Duke of Hamiltoun and severall of the Nobility, and ther was not one in the room but weeped. Duke Hamiltoun said to some of the Nobility standing by, when he ended, " This is the wonderfulest prayer I ever heard. These are strange men whom we persecute !"

The Lord hath made wonderfull appearances in his Providence, for

publick affairs, on Sabbath dayes lately, which I cannot but remember : Agust 1, 1714, a Sabbath, Queen Ann dyed ; Agust 21, 1715, Louis the Fourteenth dyed ; November 13, the Rebels wer defeat at Dumblaine and at Preston, and either Saturday or Sabbath, at Invernes. On that day the prayers of the people of God are united for the Church, and, on that day, Christ triumphed over the grave and all his Churches enemies.

They tell me that the Viscount of Kenmuir had laid aside all thoughts of joyning the Rebells upon this occasion. When he came out to take his horse to joyn them, his horse would by no means receive him, nor would almost suffer him to come near him, though he was never knouen to do so before ; and, upon this, he ordered him to be put up in the stable ; but his Lady and her mother, Stenhop's sister, with his sister, pressed him violently to go. " Well," said he, in some fret, " I shall go, but I knou it will be a ruining my family, and I shall be the last of it!"

Alexander Callan, surgeon of the ship that took Salisbury frigate, a ship taken by Sir George Bing, 1708, sayes, to my informer, that he is very much perswaded Sir George had orders not to attacke the French Fleet on our coast ; and gave his reasons. The watch-gun which was fired, and allarumed the French, was fired, as was pretended, throu mistake, and carellesly, and yet allarumed them very effectually. But, after that was given, and they had a fair opportunity for four hours to have attacked the French, yet no orders wer given, till they wer fair before them with the advantage of the wind, and so out of their reach. I am told also of a person in that Fleet who came into a barber's shop at Leith or Edinburgh, after the taking of the ship by Sir George Bing, and, seing a picture of the Pretender, asked whose picture it was ?—and, being asked why he was so curiouse, he answered, " It was extremly [like] a young French gentlman they made prisoner in the Fleet, but let him go ; and when he heard it was the Pretender, he said, he [was] sure the prisoner was he."

When Borland [Borlum ?] came to Edinburgh, ther was a most re-

markable Providence that there was not a port in Edinburgh, save that to which he came, where ther wer not some of the Guards that wer upon his interest.

The Adress of the Episcopall Clergy to the Pretender, when at Perth, has not one word about Religion in it.

*February, 1716.*—I hear that the drynes 'twixt the Squadrone and Argyle when here, though it was keeped very closs, for the commone interest, yet it soon broke out when they came to London; and Roxburgh accused the Duke of Malversations in Scotland, at the Council Board in England.

The Reverend and worthy Mr William Carstairs dyed about this tyme, in great peace and serenity. He said, a litle before his death, that he had peace with God throu our Lord Jesus Christ. Mind the passage about his horse being shot throu, and King William's saying, "You have no call," and his stoping the post with letters at the Assembly 1694, and other things, if not already set down.

Mr Stirling tells me, that at the Communion before the Ministers and private Christians went off, about the 1636, from Ireland to Neu England, John Sempill, afterwards Minister at Carsphairn, who was much greived at so many of God's servants and people their leaving the country, being at the Lord's Table, and when the Minister serving the Table desired Communicants to seek great things, and the Master was ready to give what they would ask, John Sempill, being in a very good frame, sought that the Lord would hinder the Ministers to go to America; and was very positive that the Lord took his petition off his hand. When afterwards the ship sailed, he did not at all loss his hopes, but used to say to such as twitted him with his confidence, "Wait, they are not there as yet!"

He tells me that after the turn, Lauderdail or Rothes desired my Lord Kenmuir to bring Mr Sempill, the seditious Preacher, to Edinburgh, and he refused, for the reason just nou to be narrated; or, as I hear it since from another hand, and I take it to be [a] juster account, that at the Indulgence 1669 or [16]72, when Lauderdale was concerting with

the Noblemen about him anent the list of the Indulged, the Viscount of Kenmuir proposed John Sempill; and when it was urged that he was a seditious preacher, Kenmuir answered, "No, my Lord, he is a man of God"—for many years since he told him his faults, and reproved him for them, and assured him for his sins God would [burn?] his house over his head in a misty morning, and he should not get it hindered; which, sayes he, came to pass! And for that, Lauderdale caused put him, especially when the Lord Stair cited the note he had heard of him, that, speaking of Samson, he called him "John Thompson's man;" for a jest went far with Lauderdale and Rothes. He had some propheticall expressions in a sermon of his, in the pulpit of Kilbarchan, preaching with Mr John Stirling, then Minister, after the break at Dumbarr. I knou not but this last branch may have been Mr James Glendinning. Enquire.

Great creultys, January 29 or 30 last, by the Highlanders in the toun of Creife. They sought forrage and peets, and when they got them, they burnt all. They burnt severall houses. One man had ten thousand merks, in bonds, in a house they wer burning, and they would not permit him to go in and save them. The houses they burnt wer worth six thousand merks. A woman ran in to one of them to bring out her plaid: When she came out, the Highlanders clave her down. What a mercy is [it] that we are delivered from these merciles men! They talk nou that the Goverment will disarm the Highlands, and plant garisons up and down that country, and discharge their wearing of plaids, and endeavour to worm out the language; but that has been so oft talked of, and nothing done, that I fear it [will] still be so.

*March, 1716.*—I hear the Duke of Argyle is blamed at London that he followed not the instructions given to him: That he compleaned he had no men sent to him, to be in case to do so. He was challanged for retiring to a fort, and with designe to retire to the Border when the Rebels approached. The English seem to be displeased that a Scotsman should have the honnour to command, and give it out that all the Rebels wer all rau and forced men.

Mr Webster is much spoke against for not reading the Presbytery's Causes of a late Fast, and for praying for the poor man that commands the army.

I hear from Dublin, that Mr Wells has the Sacrament every moneth ; that his Elders meet every Fryday at twelve, and continou in prayer till three, when sermon begins. Great love among the Ministers and Christians there. Mr Iredale, &c. have brought Mr Wels, or Weld, to meet with them evry Munday, when they do not pray or constitute, but only converse on bussiness, license young men, &c.

I am credibly informed that Earl of Nottingham, as Præsident of the Councill, kept back the Commission's act for a Thanksgiving upon the King's accession, till the Bishops of England got their draught ready, and theirs was brought in by him first.

The Duke of Lauderdale said to the Lord Stairs, about the time of the Indulgence, in my Lord Melvil's hearing, (if I remember,) who told my informer, when the discourse fell in about Bishop Sharp, " My Lord, I am much mistaken if ever that man (the Primate) dye a naturall death ; for he has a clench, and winks with the one eye when he speaks. And, I fear," adds [he,] " our good freind my Lord Argyle dye not a naturall death, for he has somewhat of the last, and keeps his litle finger generally fold[ed] in his hand ; and these are ill signes !"

I am weel informed, that the true reason that brought the King so suddainly to yield to the Scots Commissioners, at Breda, 1649, was a letter from the Marquise of Argyle to him, signifying that the Earl of Montrose was taken by Collonel Strachan, with the Commission to him to be Generall, under the King's own hand. Upon the receipt of this letter, the King wrote to Commissioners to come to him, for they had left him, and gone down to Holland. When they came, the King was quite altered from what he was before, and told them that he was willing to be informed, and to act what he did according to knowledge and conscience ; and the very next day, new orders came from Scotland to the Scots Commissioners recalling them, since the King came not up to the termes proposed ; but now the treaty being begun again, a pre-



text was made of this, and it was gone throu with, and the King came over.

Mr William Moncreife, Minister of Methven, gives me ane account of Tippermalloch's dream, and promises me a copy of it, for that which is printed is quite wrong. See Letters, where it is.

He tells me an odd story of one John Colt, a North country man. This John was in the family of a lady who lived near Aberdeen, a young man, very loose and wicked to a pitch, even to that degree that severall of the servants about the family, though otherwise loose enough, loathed him. In a litle time, when at his work, that place, (in my minutes I have it Joh. i. 6, but, as far as I mind, it should be) 1 Jo. i. 6, "If any man say he has fellowship with Him, and walketh in darkness, he is a lyar, and the truth of God is not in him," did, as a voice within, continually haunt him. Thus he continued for some time, and could by no means get ridd of it, as he very much inclined to. Under this, he refrained a litle from his wickednes; but, at lenth, resolved to return to his old way, and began to jest, sport, curse, and swear, as he had formerly done; which for a litle ridd him of his Scripture and convictions; but very soon all returned, and an extraordinary sense of sin, and most frightfull sense of Divine wrath, came in upon his spirit. All which he concealed, and at lenth the trouble within seized his body, and he quite lost his stomach, and could eat litle, and yet he durst tell nobody, thinking the in-coming of Scriptures perfectly unsuitable to one of a practise like his. Meanwhile, Mr Thomas Ramsey, transported from Calder to Aberdeen, comes to the house, and the lady desired him to give a lecture before dinner, or after it. John had some difficulty to hear a Whigg Minister; but overcame it, and went and sat without the dore. Mr Ramsay read the former text, and preached on it; and this effectually struck the nail to the head, and the poor man [grew] distracted, and run away from the family stark naked, and came in to Fife in this case, where he got some cloaths, and wandered up and doun a litle, a litle more settled; and his concern running about his soul, Mr Riddel took him to his house, but he could not fix to any thing. Then he came to Mr William Moncreife of Largo his house, who, after enquiry at Mr Riddell,

took him in and kepted him at work for near a year, wher he was pretty much settled in his mind, and faithfull and diligent. In a litle time he either dreamed, or, (if I mind,) the bed he lay in was burnt three times ; at the second and third time he spoke of it with great perplexity. There was a weel-inclined servant lass that used to speak with him ; and he told he had temptations three times, if not some endeavours, to force her ; and that the fire within brought fire without ; which was God contending with him, or the Devil permitted, in his agency. Mr Moncreife was oblidged to dismiss him, and then he went to Mr John Colqhoun, with whom he stayed a year, after which he fell into fornication. My relater has heard no accounts of him since.

Mr Webster tells me that he had ane accompt, I think, from one of the French Ministers in Edinburgh, that when they wer forced out of France 1685, Monsieur Alix was the first who submitted to re-ordination in England : That he was so choaked when he saw Monsieur Alix re-ordeaned, and a declaration made that he was no Minister, and the reflexion cast on the whole Ministry of France and the Reformed Churches, that he could not bear it, but came to Scotland.

The same tells me that the four last volumes of the Turkish Spy wer writt by a Club at London. Mr David Simson was acquainted with a Scots gentleman, who gave him ane account of the death and treatment of the Archbishop of St Andreus, Mr Sharp, which is published in the eighth volume, under the cover of the Mufti.

I am informed, from a pretty good hand, that Sir George M'Keinzie, when at London, fell ill, and his servant sat up with him in the room with two candles and a good large fire ; that both candles and fire went out when they wer both sleeping. Sir George's [servant] wakned in a terrible fright, and run out, and got a candle lighted. When he came in, Sir George was boaking\* and vomiting blood, in great quantity. That he compleaned the blood of the Whiggs was lying very heavy upon him, but declared that he never desired their blood ; and said, they wer of such a temper, they would not say one word to save their lives. This

\* Retching.

fell out two nights successively, a litle before Sir George his death. My informer has this from a gentlman that had it from Sir George's servant.

Mr Cheisly, who killed Sir George Lockheart, told the [Lord] Advocat, Sir James Steuart, that he had formed the designe to kill Sir George at London : That on the road coming down, when he was in an inn, there came a ball throw the window, and grazed his shoulder or head, of which he could give no account : That he keepest two servants still\* attending him : That he frequently designed to shoot Sir George in the Church, but never found opportunity ; and, coming out of Church, he did it at the closs-head.

*Aprile, 1716.*—Mr John Grant tells me, that Mr Thomas Hog of Kiltarn had a high value for the Lady Park, whom sometimes he used to compare to a veshell with neu ale working over ; and say she was as full of grace. This lady had children to Park, but never a son. Her husband turned uneasy, and became a litle uneasy to her, and she, under sore distress on this head, writes to Mr Hog, and desired him to be concerned in that matter. After some time Mr Hog came to the house of Park, and told Park very positively he would have a son, but he would never enjoy a furr† of his land. His lady brought forth a son, who lived till he greu a man ; and went to France, and lived very high, and spent almost all, and dyed distracted.

He tells me that Mr Johnstoun, Curat in Turreff Presbytery, was very penitent, and desired to have liberty to appear in sackcloath, when received. Mr Hunter, Minister of Bamf, with some other Ministers, came to Mr Johnston's house, who was married, but had no children. The house was throng, and yet Mr Hunter would have a bed his alone. Mr Johnstoun said he was sorry he could not give him one, but said, "Brother, you have a bed-fellou at home, and why may you not, for one night, content yourself with a bed-fellou, especially a brother?" Hunter answered, in a very huffing way, "I have given better proofes of that than ever you did !" The other answered, "I can very easily

\* Always, constantly.

† Furrow.

bear the affront, and what you say of me ; but I cannot easily bear your reflexion on my Master and Providence. I shall give you leave to jest and call me what you will, if ever you can say this again !” Accordingly, he never had more children, and most he had before dyed when young.

Mr David M'Bride, son to Mr John M'Bride, tells me he was at Havre de Grace when the Queen dyed ; that he saw there five veshels loaden with arms and ammunition for the Pretender : That some coaches of the Duke of Versails, who had lent him them, wer on board : That the litle snoe he was in happned to run cross one of these ships, and damaged her a litle, for which he had two hundred livers to pay : That the Pretender was within two or three leagues of Haver de Grace : That when the accounts came of King George his accession, they hoised their flags, and drank his health ; for which they wer questioned at first, but when it was found to be true, they wer overlooked.

*May, &c.* 1716.—The Laird of Langshau, since Lord Lisle, tells me, that his father and grandfather wer near twenty thousand pounds sterling losers for the Royall Family : That he was to have been made Register, but that was prevented. Florida was next pitched on, of which he was to be Governour, could he have two thousand five hundred seasoned men. Indeed, gentlmen's second sons would have a great reliefe wer they once come in use to take up Plantations in America, especially in a time of peace, when they have not the army to go to, and at home are ready to be idle and pragmaticall.

That Argyle, when escaped out of the Castle, left his cloaths, and in them a paper wherein some of Mr Steuart the Advocat's hand was discovered, which was the occasion of neu trouble and hiding for some time.

The prisoners' tryal at Carlisle is matter of discourse, and the reasons of it. The Colledge of Aberdeen being fallen into the King's hand, will nou be got right settled, and somewhat is expected for the charity schools in the North out of the forfaulted estates.

Duke of Orleance [is] thought [to] favour the Protestants. His Lady corresponds with the Princes[s ?]

Sir James Stewart tells me the Duke of Argyle is as well with the Court as ever. The English themselves own there is none who speak so well in the House of Peers as he and his brother, and that there is as good a correspondence as possible between the King and the Prince.

That Marlburgh and his party have got a disappointment in their expectations. They thought Argyle would start out, and the Prince would not suffer him, and he behaved infallibly either to break with the Prince or King, but he was awar of the designe, and caryed so equally as to break all their measures effectually.

It's asserted that the Squadron have no great man among them. Montrose [is] no bright man. Roxburgh is no speaker, neither can he apply himself to bussines.

George Carpenter told my informer that, when he was with the army in Spain, he, in most places wher he went, called for the Popish Preists; and to try them, after some conversation, he asked them about whores and wicked weemen, (though the Generall is said to be a very chast man;) that of 'twixt three or four score, there was not one failed him save one: That they used to talk with him, and answer his questions in the midle of their rosarys.\*

I find it observed, that when M'Intosh came over the Firth, it was by far the fairest prospect ever the Rebels had, if Marr had come down from Perth. Argyle had but three thousand men, and Mar eight thousand men. Argyle durst scarce have stirred nor left his pass at Stirling, and a thousand men might have easily taken the toun of Edinburgh.

I am told the Goverment will not, and can not, make any alterations in the Oaths, but that they are willing to give any explications and declarations Nonjurant[s] please to desire.

\* Telling their rosaries or beads.

## M.DCC.XVII.

*January, 1717.*—Matheu Jameson, one of my Elders, tells me his mother-in-law, Jonet Ferguson, (one of the most solid Christians I have knouen—mind her death, and the Lord's plenishing his house, and "if ye belive, ye shall see the glory of God," if they be not set down in the former years,) had many most seasonable and remarkable returns of prayer. One instance was most affecting to him. Many years ago, his wife [and] Jonet Kirwood, her daughter, fell into a high malignant feaver, and seemed to every body to be very near death; and Matheu and the whole family wer in the outmost concern. She (his mother-in-law) went out to the yeard to prayer, wher she continoued for some time, and came in again, when there was no change on her daughter, if [it] was not to the worse; and when shee found all weeping, she rebuked the children, and bid them "Be quiet, for your mother will not dye at this time!" My informer took her aside, and asked her why she was so positive as to her daughter? All she said was, she was very much assured that her daughter would not dye as long as she lived; which, indeed, came to pass, and they both lived near forty years after this.

In the year 1678, when the Highland Host wer ravaging up and down this parish, and they wer coming back from Airshire, and partyes of the Highlanders wer on every hand of them, within less than a quarter of a mile, taking away pots, pans, and every thing that was portable, my informer, Matheu Jamison, had a litle time before gotten a neu cloak, and he tells me, that, to preserve it, he wrapped it in clean straw, and lodged it in the dunghill, and covered it with dung and ashes. Jonet Ferguson, in the mean time, went out to prayer, and returned very chearfull, and assured them the Highlanders would not give them any trouble, for God had said to her, "No evil shall come near thy dwelling." And though

they wer strolling and pilfering on all hands, within a very litle of the Weel where they lived, yet none of them came to them.

I am well informed, that in the Dubline neuse-paper lately, ther was insert an article [of] the good old Dutches of Hamiltoun her leaving the Presbiterians, and turning off her Presbiterian Chaipain. Some Ministers of Dubline wrote over to Scotland to knou the truth of it, and the Minister of Hamiltoun wrote over ane attestation of the villanouse falsehood of that story.

Ther was a horrid rap committed some time ago upon a woman with child, on a Sabbath day, near the Coult Bridge, Edinburgh, by five young men ; Mr Shau, brother to the Laird of Greenock, one Graham, and others. They all dyed in some time by violent deaths, two of them in duels ; save one, who this moneth dyed at Glasgou of a raging feaver ; at the beginning of which he confessed his guilt in that matter, and observed to his freinds, that his four accomlishes in that horrid fact wer all taken away in a violent way, and he belived he would dye by that feaver.

This moneth, the divisions began to break out at Glasgou about Mr Anderson's call, which, alace, are not yet over wholly—nou six years after !

*February, 1717.*—I am told that some of the strongest poisonous stings and bites by serpents, adders, and other poisonous creatures, have been cured this way. A hen, presently after the poison was got, is taken, and the feathers pulled off her fundament, and her neb\* held closs, and the fundament applyed to the place poisoned. The hen swells immediatly ; and when killed, then another, till the whole poison is extracted. The same has been done with chickens and doves.

*February 25.*—This day, in the morning, . . . Blackwell, relict of Mr David Broun, Minister at Glasgou, dyed in three or four minutes. She was at her work in the room with her daughter, Jonet Broun, and gave a heavy groan ; which her daughter hearing, asked her, “ Mother,

\* Beak, bill.

what ails you ?” She said, “Jenny, I think I am dying,” and made a step or two towards the bed-side, but dropped down, and dyed that instant. The same day, I went in and saw her daughter, Jonet, who told me this, and added, that this heavy Providence was the less surprizing to her, that about five weeks ago she had a strong impression born in upon her, to pray for some of her near relations, who had some suddain and strange distress to befall them. That for three weeks after[wards,] that she was kept up, in earnest and deep concern about that matter ; till one day, praying about it, she had that word born in upon her, with a great deal of power and sweetness, “ I will present them faultles in the presence of His glory, without spot or blemish ;” and then she concluded it was certainly death that was to befall some of her near freinds. She told me, she communicated this matter only to one freind, and he gave it as his opinion, that it was a temptation, and she ought not to regard it. To her mother she only said, that she thought that their family had “ somewhat suddain and surprizing to meet with.” Her mother said nothing, but seemed to be shy to speak in return. Only before that, and in that period, she frequently used to speak to her and her sister, Christine, of death ; but if she had any particular intimations of her change, she was pleased to keep it up from them.

*May, 1717.*—Mr Alexander Pedin was schoolmaster at Tarboltoun. A woman at Air falls with child, and gives him, most groundlesly, as the father of it. When the accounts of this come to his ears, he took it most heavily, and it was like to kill him. He was a very pious youth, and set some time apart for prayer ; and after it, told some of his freinds that God would appear, and vindicat him. When the woman fell in labour, she continued to give it him. He was in great hazard ; and her brother, who had heard of his sister’s case, and of Mr Pedin’s concern, came in to Air, and on the bridge was questioned by a souldier standing centinell, and told him he was going in to his sister, in such a house, in travail. The souldier enquired a litle about the woman, and then told him he was the father of that child, and gave him money to give her, and



promised to own the child; and so Mr Pedin was vindicat; but the woman dyed in a litle time, after she had cleared Mr Pedin.

When Mr Pedin was in the Bass, the Governour was much taken up with game, and a particular play, which Mr Pedin thought sinfull. He reprov'd him once for it, and a second time; he still continu'd; and the third time, Mr Pedin said, "Sir, since you will not amend, the Lord will strick you with a wound, that will smite you to the very heart!" And very soon after, the Governour's (I think only) daughter, a young girl, was carry'd off the rock into the sea and drowned.

When Mr Sheilds and Mr John Dickson wer in the Bass, they had but two very sorry rooms, and the one was their kind of kitchen, and the other that where they lay. The one left the other, when at secret worship, and in that, both used to sing in secret. One day Mr Sheilds was retired and singing his alone, Mr Dickson heard his voice, but with-all joyn'd with it, one of the pleasantest conserts of melody that he ever heard; and softly rose, and looked through a chink, and sau a person all in white. Mr Sheilds, that time, stay'd longer his alone then usuall. When he opened the dore, the other said, "Brother, had you any body with you?" "No," said the other; and he told him what he heard and sau. Mr Sheilds said he kneu nothing of it, only he felt himself in the most heavenly and elevated frame in singing that ever he felt.

The King takes care to fill all the vacant Bishopricks with moderat Lou Church men: Dr Hoadly, Bishop of Bangor, Talbot of Oxford, Fleetwood [of] St Asaph. That a project for removing the Sacramentall Test is well relished by the King; that the Sacramentall Test is a scandal to the Reformation, and is very much improven by Papists against the Church of England; that it's of no use and advantage to the state; that the mixture of Presbiterians and Independants, and their different vieus, do very much divide these that wait on the meeting-houses.

That many are going in to Mr Whiston's schem in England: That he perverts such as study Mathematicks with him: That Dr Clerk is much more cautious, and only talks in generall terms that the common

notion of the Trinity is wrong : Mr Collins' notion of liberty is a plain fatality : That the writers against the Trinity and Deity of Christ are a Club, and their papers are pretended to be writ by one Chub, a chandler.

Many complaints in England of the want of discipline. A citizen's son would marry with[out] his father's consent ; his father still continuing obstinat, the son advised with lauers, who declared the want of the father's consent would not prejudge the son's claim in law. The Bishops opposed the marriage ; however, the marriage went on ; the Bishops agree to bring in a Bill for a law against it in time to come. The son, after marriage, pursues the father, casts him in prison. He and his young wife dyed in a year.

In conversation with some Ministers in Galloway, Mr A. Cameron, &c., they tell me Mr John M'Clellan dyed about 1650. Ther was a Lady, a widow, in the place, the Lady Hairshough, or Haircleugh, sister to Sir James Carmichael. She was under an ill fame of a witch, and debarred from the Table by the Session. At Mr M'Clelland's last Communion, she being refused a token, came and sat down at the Table. Mr M'Clellan went to her, and raised her. She threatned him, and said he should be made to repent this ere long. She likewise threatned old Barmagechan, and said he should never thrive in the world ; and was deemed by all to be a witch. She was, for her threatnings, laid in prison by the Magistrates of Kircudbright, but got out by the threatnings of her brother. Mr M'Clellan sickned in a litle time, and dwined in a lingering distemper ; and about a quarter of a year [thereafter] dyed. That some of his people wer extremly damped that Satan's instruments had got pouer over him. That he said to them, " If my Father be calling me home, I care not who be the messenger ; and though it should even be brought about by Satan's agency." One time, when under some damp, one of his people said, " Sir, why are you melancholy ? Ere long you shall be a glorified saint !" which brought him great releife ; and he said with some fervour, " Blessed be the mouth that said it, I am much comforted."

John Euart, Provost of Kirkcudbright, told my informer, Mr A. Cameron, that when he was at the Colledge or Latteron, he went in to wait on Mr John M'Clelland, January 31, 1649, in the morning, at his chamber, he being at Edinburgh at the Commission of the Assembly, where Mr M'Clelland told Mr Euart that he had got no rest that night, for the King's head was cut off.

The same person told him, that when Mr T. Wylie was transported to Kirkcudbright, I think, after Mr M'Clelland's death, from the parish of Mauchline, the Lord Warriston said to some of the Magistrates of Kirkcudbright, "Nou, you have got one of the best preachers in the Church!" When Mr Wylie was in Borg, where he was well knouen to the toun of Kirkcudbright, I hear he was singularly blessed with succes in his ministry.

Mr M'Clelland was called to be Principall of the Colledge of Edinburgh, but he turned very positive; he would never yeild, if transported, and would suffer deposition before he obeyed. He said the Lord called him to continou where he was, by the plain succes he had in his ministry.

*Agust, 1717.*—Mr Aexander Douglas, Minister at Logie, son to Mr Robert Douglas, nou toward eighty, tells me his father was very much trusted by King Charles II., and was very much engaged in the King's interest; and had many privat conferences with Monk when in Scotland, and encouraged him very much to appear for his Restoration, and pressed him to go into England. When Lambert appeared, and came down with so strong an army, Monk fagged and retired a litle: That a meeting of Noblmen and others sent Mr Douglas from Edinburgh to meet Monk, when returning back from the Border: That Mr Douglas prevailed with him to go back again towards Lambert: That he did soe, and Lambert's army melted before him like snou. When Monk was at London, Mr Douglas thought him very slou in his appearances for the King, and wrote a letter to him, which my informer told me he has a copy of, (but he could not fall on it, being nou very aged,) wherein he urged his G[eneral] Monk's acting more effectually for the King's return,

and told him, in plain terms, that Scotland and Ireland wer heartily for the King ; and if he would not act more effectually, they wer resolved to bring home the King without him.

That the King signified to Mr Douglas, after he came to London, that he would call up Mr Douglas to converse with him ; but Sharp prevented that. All this he tells me [he] had frequently from his father.

That Mr James Wood preached the Gospell, and practicall truths, and medled litle with publick matters in his sermons : That Mr Honnyman, afterwards Bishop, preached vehemently on all publick debates : That one day Mr Wood (Honnyman ?) in his sermon said, Ther was a Minister in this place, (Saint Andreus,) who was too silent, and did not act his part in giving faithfull warning. Mr Wood was understood by all to be pointed at, and therupon he had a meeting with Mr Honnyman, and used freedom with him, in much temper and coolnes ; but Mr Honnyman railed on him, and stood by what he had said.

That after the change, Honnyman went over to Edinburgh, and informed the King's Advocat, Sir John Nisbet, against Mr Robert Blair ; and Letters came, calling Mr Blair before the Councill, and Mr Blair denyed the facts informed. Mr Honnyman adhered to this persecution, but failed in the probation.

Mr Warden tells an odd story of Archbishop Ross when he came to ly in [Archbishop] Sharp's room ; his page throuen down stairs, and promises an attested account of it—which, *vide* Letters.

Mr James Anderson tells me, that in conversation with the Earl of Clarendon, son to the Chancelor, told him that when the Marquise of Argyll came last up to London, he sent once and again to Clarendon, but still excuses. That he cast himself in his way when coming to his coach ; that when he sau him, he called to [the] coachman to drive, and said, " My Lord, I can not speak with you." That the Marquise came in to the Drauing-room ; that severall told him he was ruining himself ; that when Monk sau him he spoke a litle to Clarendon in secret, and then went in to the King ; and a warrand present[ly] came out, and the Mar-

quise was seized in the Drawing-room. Had he been once admitted to the King, he had gained all he sought from him.

Culdees continued, till King David's time, a distinct society from the rest of the Clergy. See the charter about them, refused to own the Bishop of Saint Andrews for their head. After that charter they wer wedd<sup>d</sup> out peice meal. They wer tollerat afterwards by the Pope's Bull.

King James the Sixth was an unclean pultren. The story of Stepheny,† *vide postea*, my informer tells me, he saw in that King's originall Letters; one to his son, Charles, when in Spain, where he sayes, he had sent overtwo English Chaipains to him in all their formalitys; that he would go as far to Rome as might be; and, for himself, he would come *usque ad oras*.

That all the support of our Reformers in Scotland was from Secretary Cecil and Walsingham.

That he heard the story about Bishop Burnet his bringing in the Hanover Envoy to joyn with [the] Prince of Orrange, from the prospect of the succession; which *vide alibi*, and that Envoy's Letter to the Bishop when King George came ouer, from the Bishop himself, if I mind.

That . . . . said King Charles the Second, to please the Scots, against his mind yeilded to setle Presbytry, and yet afterwards brought in Episcopacy: That he would not be guilty of so much vile hypocrisy for a world.

November, 1717.—Mr James Guthrie, Minister at Irongray, tells me that his predecessor there was Mr John Sinclair, son to Mr John Sinclair, Minister of Ormiston: That he was at Irongray for three years or therabout: That in his youth he was in great exercise. When his alone, in a garden, was some way frighted: That at somtimes, both when alone and in company, he was heard speaking in a rough austere voice, not at all like his oun: That somtimes that voice, in him, would have uttered

\* Weeded out, extirpated.

† *Steenie*, viz. the Duke of Buckingham.

horrid blasphemy : That he would have been heard praying, and in prayer in his own ordinary voice disclaiming these blasphemys : That sometimes the change of his voice would have been very remarkable, in asking a blessing or giving thanks : That he was a great Mathematician, and given much to that learning, and melancholy.

That some years ago there was a most heavy sicknes came upon his people, a sore feaver, which in a feu dayes seized upon sixty of the best and most religious people in his parish, which was very terrible-like to him. That, in this case, he with his Session agreed on a Congregationall Fast, when the Lord was not wanting in assistance. But what he has principally to remark is, that after their fast ther was not one of the sick persons dyed, though severall had dyed before.

That after his taking the Oath of Abjuration, 1712, ther wer fourteen young persons left hearing of him, and set up themselves in two Societys, in different places of the parish, and endeavoured to spread their divisive courses, but without gaining ground. That in a year's time all of them fell into scandalouse sins, most of them in fornication, and other vices, save two, who, by the gross outbreakings of the rest, wer awakened, and came to him, telling him they wer evidently left of God, and wer resolved nou to return to ordinances, which they did.

Sir James Steuart tells me that his father, the Lord Advocate, corresponded with Pentland people. I think Mr Vetch told me that it was by a letter from him that they turned east. That his father lost all hope of them when he heard they wer come to Collingtoun ; yet he sent a letter to them by a wife that sold draff the night before the engagement ; but it being a terrible snou, she lost her way. He sent a message to them, telling them the Cougate-port was secured. That Sir John Primrose said they would do no good, since they had not cut Sir James Turner's throat. Mr George Cunningham said they could bear no longer, and wer desperat. His father, Sir James, wrote their papers.

That Duke Hamiltoun, when he formed the country party, ouned that he was dissatisfyed ; that he thwarted the Court because they would not let him in. That he brought matters to that pass, that the English

thought an Union necessary, and so he is indeed chargable with the Union and all its consequences, for as much as he opposed it : That he was so great a man, that when out of Court he was still forming a party against the Government, and he could not be brought in to a post because he would be the head of all, and was so intractable that he could not be gained.

He told me that, May 1714, Sir Peter King said to him, that matters wer very dark and cloudy, but God was at the head of affairs. That he had wrought these twenty-six years by a constant miracle for Religion, and a continoued restraint on designes against the Reformation in strange Providences : That all his hope nou was, that the Queen was tender, and the Ministry weak and divided.

That the Bishop of Worcester, Lhuyd, had told him, (Sir Peter King,) the very day the peace of Carlowitz was concluded, that the Turks had nou litle more to do against Europ : That afterwards, when ther was great probability of the Port declaring warr against Vennice, the Bishop was still positive that the Turks would never more make warr against Papall Rome again : That 1692 was one of his great periods : That the Bishop left many of his calculations in Sir Peter King's hands.

That Sir Peter further said to him, the Whiggs at the top of affairs wer very ill men : That the body of their follouers, Lou Church and Dissenters, wer good men : That the Torries wer, in their heads and great men, very blamless ; but their follouers most wicked and graceles : That Religion was every where lou : That he kneu ther wer multitudes in England wishing for, and ready to receive, a Reformation. I have heard lately that Sir Peter has been very positive, in conversation, that Queen Ann dyed a Papist.

## M.DCC.XVIII.

*Agust*, 1718.—I am well assured, from a good hand, that nobody that knoues matters doubts but the K[ing] and D[uchess ?] of Munster are married, upon a publick divorce ; ane account of which I have seen in print in a French book, giving accounts of the Great Familys in Europ, three or four vols. 8vo.

Sir James Stewart tells me he went to Court in May last, and applyed to Manchester, the Lord in Waiting, and signified he had nothing to ask of the King, and therfor he needed to have access by the Secretarys. He was shy, but I think directed him to Mahumed, or at least Sir James went to him, and he returned, and said the King desired him to send in a note of his name, and what he desired. That Sir James did so, and wrote down, that he came to ask nothing but to pay his respects to his Majesty before he went to Scotland. The return made him was, that if he would come in by the Duke of Roxburgh, he might be introduced to his Majesty ; but he found afterwards that was false, for before he left London, his sister, Mrs . . . . told him that she had been with the King, and that the King asked for her brother, and said he had seen a note of his, desiring [him] to wait on him : That he had sent order to him to come in. So grosly abused is a good King ! When Roxburgh was challanged he excused himself, and said, he was called away in hast, his lady being indisposed.

It is said the Ministry is generally undervalued and hated in England. That the Parliament will never go into a warr with Spain, the trade with that kingdom is so beneficiall.

After our heats at Glasgou about Mr John Anderson, the heats are rising at Edinburgh, and the debates about The Marrou of Modern Divi-



nity seem to threaten this Church. The reception of Mr John Anderson at Glasgow [looks] very like more flames in that poor place.

I hear a boy in Errol that has eaten nothing that is observed for near two years. See Letters for a further account of him.

Mr Mitchell's transportation by the Magistrates of Edinburgh, and call to the Neu Church, is like to breed neu differences there.

I hear of a woman in Carstairs parish, that has been for some time troubled with apparitions, and needs much sympathy. And of another woman, in that neighbourhood, who has learned, with much difficulty, to read when very old, and is turned a very solid and remarkable Christian.

## M.DCC.XIX.

*February, 1719.*—I am told, that about the 1654, Mr Robert Blair, at St Andreues, set apart a day for privat wrestling and prayer, and rose about five in the morning. His wife came up to his closet about the ordinary time of breakfast, and again at dinner, but got no access. Towards night she came again, and being uneasy, turned very peremptory to be let in, and told him if he did not open, she would be oblidge to force open the dore. Then he opened, and after she had blamed him much for putting his health in hazard, and neglecting his body, he told her he had been wrestling for the Church of Scotland, and had severall times got enimies to his shoulder, but could never get them over. But at lenth he had prevailed, and got the young Prince of Orange, then an infant, for our deliverer. This seems to have been the foundation of all the impressions he had afterwards of our delivery by King William ; —of which see the accounts in the former volumes of *Analecta*.

Mr John Wallace was ordeaned Minister at Erskin, a singular Christian, much under unbelife, and a strong advocat for it. He had much difficulty in preaching at Erskin, and enjoyed litle or no health there ; but was perfectly well at Paislay, and evry where else, save at Erskin. He [had] a call to the toun of Glasgou. He dyed in June 1683, of a sore gravell. He was nine days without passage, and endured it with much Christian composure, and used to say, “ Forsaken, yet not in dispair !” He gote ease before his death, and dyed under sensible comfort, and without a shrugg.

Mr Alexander Wedderburn was first Minister in Fife, and there he fell under a very sore feaver. After his recovery from it, he entered into a very solemn vou to preach Christ more than ever he had done.

Very soon after, a call came to him from the parish of Kilmarnock, which he embraced. He was a very eminent, great, and learned man. He and Mr William Violent, Indulged at Camnethan, interchanged papers, for their mutuall exercise, about Episcopacy ; wherein Mr Wedderburn said all he could in defence of it, and Mr Violant answered him. Some who have read them say, that contraversy was scarce ever more closely handled than 'twixt these two learned and solide Divines. Enquire anent these papers at Mr James Walker, who married Mr Violent's daughter, and Mr James Thomson, Minister at Elgin. Mr Wedderburn had great exercise in his sicknes of which he dyed, and confessed with sorrou his height of spirit towards his bretheren. Mr Wedderburn also exchanged papers with Sir John Cunningham on Prælacy, and he used to say Sir John Cunningham understood the contraversy about Presbitry so well, that he could set him alone against all the fourteen Bishops. Enquire further about him at Mr P. Cumming of Ormiston, whose brother, Mr William, wrote Mr Wedderburn's Life, or ane essay toward it.

Enquire after Mr John Oliphant's Diary.

*March, 1719.*—Mr Wedderburn studyed a sermon, for a Synod, or some meeting of Ministers. After he had writt it, he was more than ordinarily pleased with it, and began, as he thought, to value himself on it. But the Lord, in Providence, took it quite from him ; so that the night before the meeting, he was oblidge to study a neu sermon, and preached that to his brethren.

*March 30.*—We are allarmed with an invasion from Spain, and I observe great security has been our case before this allarume, and we have not had these warnings of judgments and concern before this, that I have observed before some other stroaks. We are too much trusting, I fear, in the arm of flesh, and in the King's being in good termes with all the Potentates of Europ. This seems to be but the last part of a dreadfull and terrible designe against the Reformation, the former scenes of which have been, by a wonderfull interposition of Providence, broken by the King of Sweden's suddain death, and the discovery of Collamer's

plot in France. Had any of these designs succeeded, this attempt had been much more terrible. The winds have been much North-east all this moneth of March. The designe at first was certainly laid upon the West of England, Bristoll, and Exeter, wher I cannot but observe, Arrianisme broke out in a dreadfull way last year ; and lately, when the disabling at least of the Sacramentall Test was proposed, as being contrary to the King's interest, and the most scandalous of all the Dissenters' greivances, it was not gone into, though it's very probable the Ministry, if they pleased, could have caried it. The present allarume of the designe of the Spaniards on the West of Scotland is certainly only a by-blou of the Spaniards, to escape the English Fleet and Guard Ships. Houever, our scandalouse partys and divisions, and the rents that are both from our State partys, Argyle and Squadrone ; and our Kirk partys, and particularly among the freinds of the Government, in the West country, may have encouraged our enimies to this attempt. And it's but too plain we are a poor, naked, defenceles people ; and noe care is taken to put us in a posture of defence, in case of an attempt ; though I see abundance of care is taken of the West of England, and forces are ordered to march that way.

*May, 1719.*—Principal Chambers tells me, the Lithuanian Collection has brought the Church of Scotland no small reputation, both among the Dissenters in England, and the Forraigne Churches, it being large and handsom.

That the Bishop of Canterbury is at great pains in writing Letters to the Protestants abroad, and to bring them to a good liking of the English Liturgy and Ceremonies ; but his Letter to a Minister of Zurich, *vide alibi*, has much angred the Lou Church.

Bradburry was much hissed at the meeting at Salter's Hall, where Dr Calamy did not come, as he alledged, because of the confusions in all such meetings, by the Independants and Anabaptists, as [well as] others, that he might be a mediator. Mr Watts was not there. Houever, the Doctor is a very violent Non-subscriber, pretend as he will. Not a feu Ministers

enterteaned some gumm,\* that all their affairs should be still managed by a Committy of gentlemen, and some of them suspected a litle in their principles, as Barringtoun ; and this had its own influence in that unhappy debate at Salter Hall. The advices given by the gentlemen wer not altogether so unexceptionable.

He tells me, he was in company with Mr Gordon, the author of "Popery no Christianity:" That he had a hundred pound from the King : That he saw many of the originall papers referred to in that book : That he asked him, if the arguments there against Popery, he used, did not lead him against Prælacy and the Hierarchy ? He said they did ; and, if he could have any way of living, he would rather chuse to come to Scotland, his native country, than any Reformed Church.

Mr Thomas Hogg, Minister at Rotterdam, tells me, that though the Cocceians in Holland are very numerous, yet he thinks they are losing ground very much among the serious and godly among the Dutch : That when a competition of a Voetian and Cocceian comes in, the people generally are for the Voetian.

That the old Prince of Hess Castle is reconed one of the most pious and zealous of all the Protestant Princes, a strict Calvinist : That he is an absolute Prince, and about twenty years ago he made a very narrow enquiry into the whole Ministry throu his dominions, and purged out the idle, ignorant, or erroneouse from among them : That he has taken all the Patronages throu his country to his own hand, and plants them with pious, learned men, by the advice of a *Senatus Ecclesiasticus*, which he has near him.

He tells me, that Monsieur Brandt's History, now translating to English, is a most partiall history : He was a violent Arminian. It's fully and pointedly answered in Dutch, by Mr Leidocker, Minister at Midlburg : That he earnestly wishes that the Answer, I think in three large quartos, in Dutch, wer translated from the Dutch.

In May, this year, we had a very great thunder at Edinburgh, which puts me in mind that May 1716, if I remember, much about this same

\* Offence, umbrage.

time, ther was a very extraordinary hail shour in the parish of the Mearns. At Eastwood it was as bigg as beans ; at Over Pollock it was as bigg as pistol bullets ; [but] Mr Hunter assures me, in the upper part of the parish, about Flock Brigg, it was fully as bigg as eggs and golph-balls : That some people wer almost killed with it, and wer oblidged to cover themselves with turf, otherwise they had been killed.

*June, 1719.*—Mr Robert Nasmith, in conversation, tells me, that at our last Communion he came here with a deep concern about his family and four children ; and went to the Table with a designe to Covenant for himself and them ; and just when he sat down, that Scripture was brought to his mind, “ All that are of Israel, are not Israel,” which damped him pretty much. He would have my opinion of the incoming of that Scripture. I told him, I supposed it might be like that, “ Let me go, for the day breaketh ;” and he was tristed with it, to put him to the greater earnestnes and diligence in the work. He said, he took it so, and was perswaded the thing was possible and lafull to ask ; and he went on in his dedication of his [family and children ?] to the Lord, and kept the matter in dependance ; and when he went home renewed his dedication of them and his wife to the Lord frequently : That while he continued in this concern, in secret prayer, one day he was led to dedicat two servants in the family to the Lord, as head and master of it, to his service ; and to keep up, in some measure, his concern for them, as part of his family, in secret : That in a litle, a work of grace began in one of them, his man John. He was reproving him on a thing which some might think trivial and [unimportant] on a Saturnday, and he backed his reproof with a place of Scripture which offered to him. To-morrou, in the Church, the Minister began his lecture with that place of Scripture, which affected the servant very remarkably ; and he, the servant, sau the grace of God in it, and felt His pouer in it ; and the Lord perfected his work, and the youth continoues seriouse and tender, and is really a very remarkable Christian.

I am informed of a young woman, lately dead, Robert Dickie s daughter

in Glasgou, who, at my last action-sermon, when I came to the call to all that heard without exception, gote leave to fall in with the call, and turned very seriouse; but did not tell any till her death-bed. Another, Robert Buntine, seems to have got an awakening from these words, "God is not in all their thoughts," this winter; but afterwards, I hear little kindly accounts.

Some time after this, my Lord Dundonald's sicknes, and the strange nature of it, made some noise here. There wer strange circumstances, and reports of his lady's maid, Alix. He has been very devot, and left some sort of a Diary behind him. He was buried with the English Service; the first instance in this shire. His son baptized with the signe of the cross, and he remains in very weak circumstances.

*Agust*, 1719.—Mr Neil Gillies, in the Tron Kirk, Glasgou, when he heard 'twixt sermons, on a Sabbath day, that Mr Robert Langlands, about a year ago, transported from the Barrony to Elgin of Murray, was dead; after singing, when he began prayer, said to this purpose: "Lord, what wilt thou do with us? It seems Thou art resolved to flit from among us, when Thou art packing up some of thy best plennishing!" And the tears droped down from his cheeks on Mr Simon Kelly, Minister at . . ., then precentor, who relates this. It was 1697 or 169[8.]

Mr Matheu Ramsey, when but a young man, and a probationer, (as afterwards he told,) endeavoured to pray more than usuall, and preach more than an ordinary Preacher; and, accordingly, he repeated his prayer, which was all præmeditated, and, as he expressed it, "sett on charnell-pins!"\* After he had repeated his prayer, it was said to him, as it wer by a voice, or a strong impression, "Thou dost not at all depend on me, but thou lippens† intirely to thyself and pains: I will leave thee to thyself, and see what thou wilt then do, for I will confound thee before the people!"—and immediatly ther fell on his body a great trembling and fear, that from his head to his feet he was all trembling;

\* Strong nails, which were generally rivetted through heavy gates and doors, to fasten the "charnell-bands," or centre-hinges. Fr. *charnière*.

† Trusts, relies.

and he was forced to tell the people that the hand of God was fallen on him, so as he was not able to proceed any farther. This he told to the old Lady Achinvole, from whom my relater has it.

Mr David Vetch, a litle before he fell sick at Govan, said to some of his intimates, " I have poured out my soul to the Lord for this people, and he has answered me, that I shall either profit them more, or else be taken from them ;" and in a feu dayes he was removed by death.

Mrs Aikman, Lady Brimetoun, tells me, that she was present when Jerriswood's leggs wer taken down to be buryed, after they had hung some time, and they sprang blood.

Mr Matheu Crauford, son to my predicessor, tells me that he heard his father give this account, that he was present in Holland when the great Voetius was serving a Table at a Sacrament in Utrecht, wherein he had pressed the people at the Table to receive Christ for all their distempers. Ther was a person came to the Table, and on crutches, and taking hold of what the Minister had said, was cured of his lamenes. And, after the Table was dismissed, he rose up on his feet, and desired the people to observe, and praise the Lord for his goodness, and see that he had received Christ, and He had healed him both in soul and in body !

Mr James Stirling tells me, that Mr John Wallace was ordeaned Minister at Erskin : That he continoued there about two years, but never enjoyed a moneth's health : That when in any other place he had his health, and a constant indisposition, both in spirit and body, in that place. When ever he came to Paislay, or any other place, he was tollerably well, and fit for his work. He removed from Erskin about a year before his death. He gote a privat call to Glasgou, which yet remains among his papers, in his daughter's hands ; and, had he lived, he had been Minister there. He was about forty-two years [of age] when he dyed at Paislay, July 22, 1683. Though he had been much troubled with unbelife, and a great advocat for it, and brought strange arguments for it to those with whom he used freedom, throu the most part of his life, yet he dyed in great triumph, and came to have a full victory over all his doubts and fears. They about him would sometimes say, " Sir, you are



greatly troubled and distressed with your pain of the gravell :” And he answered, “ I am perplexed, but not in despair ; and I may truly say, O ! death, where is thy sting ? O ! grave, where is thy corruption ? ” &c. He was under a violent rack from the gravell for ten dayes before his death, in extremity of pain, getting no passage of his watter ; but, two or three dayes before his death, his pain went off. He was inquired, if he found any difficulty or trouble under the vieus of death ? He answered, “ No, not in the least. ‘ I knou whom I have belived,’ &c. ; and I may say I have been helped to be pretty distinct as to that which I have intrusted to him.” When he was opned, after his death, one of his kidneys was intirely consumed, and grouen like a cairn, all full of stones ; and the other kidney was also consuming, so that it was not possible he could have had any passage if he had lived any longer. He was a very wise, prudent man, of most sweet, pleasant, calm, and peaceable temper, and very much abhorred all divisive courses. He had piety and holiness stamped and engraven, as it wer, on his very face and countenance. He was of a most oblidging temper, and a person of excellent parts. He had a most seriouse, grave way of prayer, as ever my informer heard. Speaking of his pupill, the Master of Ross, nou Lord Ross, he said frequently, “ Many a prayer have I put up for him, and I belive they will overtake him at lenth.”

## M.DCC.XX.

*January, 1720.*—A great deal of party humor, heats, and senseless debates about the overtures promotted with unaccountable violence, more than any thing ever I have been witnes unto, since I came to observe things.

I am informed that when Mr Alexander Sheilds was in the Camp, in Flanders, he dreamed that he was in an engagment, and very near killed with a cannon bullet ; and, when he wakned, he found a cannon bullet had come throu his tent, and was lodged in the shake-down wheron he was lying. I have forgot some of the circumstances of this account.

The bussines of the Lord Torphiccan his second or third son, about twelve or thirteen years of age, his trouble from witches, makes a great noise at present. Ther have been very strange things in that affair ; great stones lifted that ten or twelve men could not move, and other præternaturall things which seem well vouched ; but what to make upon the whole, I knou not. The boy was sent off, and is nou in the fleet, and we hear no more of it.

I am told that Mr James Stevenstoun, Minister in Linlithgou Presbytery, had a woman in his parish whom he jealoused for a witch, and one day he challanged her ; and she said, “ And what if I be one ? ” And he then peremptorly asserted she was one, and she did not deny it. That he had some cattel killed in his byer ; and cats and doggs that wer strangers pursued and wounded ; upon which she was found indisposed !

The beginning of this year the prosecution about the Oath turned very threatning ; but, as one writes at this time, *est nubecula, et cito pertransibit.*

*May, 1720.*—Mr James Anderson tells me, in conversation with the

Earle of Clarendon, son to the Chancellor, the Earl told him, that the day the Marquise of Argyll was seized, he, the Marquise, had been severall times at the Chancellor's lodgings, and had been told the Chancellor was not to be found ; but the Chancellor going to Court, the Marquise came to him as going in to his coach, and entreated one word of him. The Chancellor stepped in to coach and pulled his son, the relator, in to him, and said, " You cannot have one word," or, " Not one word, my Lord !" —and drove off. In the coach he said to his son, " Charles," or " Philip," (I have forgot his name,) " you will wonder at my rudenes to so great a man ; but I wish he may understand my meaning !" The Marquise went by water to Whitehall, and got there before the Chancelour, and was in the Antichamber, standing in a croud, when the Chancelour came in, and made as if he would have come up to speak to the Chancelour there ; but he waved him, and went to the next room, saying to his son, " That is a fatal man !" When the Chancellor came up the Drauing-room, Albemarle was there ; who, when he heard that the Marquise was in the other room, went and spoke a litle to the Chancellor alone ; of which his son knowes nothing ; and from him he went in to the King, in the closet, and presently orders came out, and the Marquise was caryed from the Antichamber to the Tour. The relator was of opinion, that had the Marquise got in to the King he would have soon had his ear, and soon got the ascendant, at least as to Scots affairs.

I am told that his son, [Lord] Lorn, wrote to his father from London, that no applications wer of any use ; but he kneu not what his oun presence might do.

Sir James Steuart, Provost of Edinburgh, advised the Marquise, when come the lenth of Edinburgh, to retire to the Highlands and wait there, and medle with nothing ; but nothing would prevail. I think Mr Robert Douglas advised the same.

The Justice-Clerk, in conversation, tells me, that when he was studying at Geneva, they had their publick diversions without the toun, after publick worship was over. That old Turretine, the father, said to him one day, " Mr Cockburn, you got your reformation from us, but in many things you have outdone us !"

Principal Stirling tells me he had it, I think, from my Lord Melvin, that Lauderdale, 1677 or thereby, designed a more generall liberty to all Presbyterian Ministers, as the only thing that would fully quiet Scotland; and communicat his designe to the Lord Melvin, with allowance to him to communicat it to some wise Ministers, to have their thought. Which the Lord Melvil did to Mr John Stirling, and he to some others; but the matter was not so closely managed but it came to [Archbishop] Sharp's ears, who addressed himself to the English Bishops and others: And when Lauderdale heard this, he droped his designe, and compleaned to the Lord M[elvin] that the Presbiterians had themselves to blame, for they had communicat it to their praying sisters and people, and they had propaled\* it, and spoiled all.

*October, 1720.*—Mr John Edminston, who had the account, as I am told, from Mr Colin M'Laurin, tells me that Doctor Clerk, at London, who wrote on the Trinity, begins now to give hints that he thinks he was in the wrong to allow any of the Divine attributes to Jesus Christ; and so, it would seem, he perceives the weaknes of the Arrian hypothesis, and is going over to the Socinians.

That it's said that the Socinians in Holland bought up all Grotius' papers after his death, and vitiat and castrat most of his Commentaries.

My brother tells me, that there is a girle at Dalkeith, not above eight or nine years of age, on whom a person ther has committed a rape, and she is with child, at least she seems to have all the symptomes of gravitation; her belly is turned bigg, her stomock nauseats meat, &c., and the person is at present in prison.

Mr Warner tells me, he heard that Mr James Bonnar did fortell King Charles his death, and King James' death also. That he was a person of very great learning, and that Bishop Usher did visit him, I suppose, when he was in Ireland. He tells me he has heard that Mr Robert Pont had a discovery of Queen Elizabeth's death that same day she dyed. Some attributed it to his skill in astrology, others to a revelation; but

\* Promulgated, divulged; probably from Lat. *propalam*.

whatever way he had it, he is told that he came that night to King James the Sixth, at a very unseasonable time, and with difficulty he got access to him, and saluted [him] "King of Great Britain, France, and Ireland." The King said, "I still\* told you, you would go distracted with your learning, and now I see you are so!" "No, no," said Mr Pont, "I am not distempered. The thing is certain. She is dead, I assure you!"—and so it was.

*October 13.*—Mr William Jamison dyed at Glasgou or therabout; and, *October 29*, Mr William Dunlop, Professor of History, dyed. The Church of Scotland has a great loss of them both.

\* Always, uniformly.

## M.DCC.XXI.

*February* [19,] 1721.—Mr John Anderson, Minister at Glasgow, dyed February 19, about six in the morning. He had been very much felled, stupide, and without his senses for severall dayes before, by a trouble in his head, which seemed apoplecticall. Mr James Stirling tells me, though [that] he visited him on a Sabbath evening some weeks before his death, and had a very free conversation with him ; and signified that he feared he had taken up groundles jealousys against his bretheren at Glasgow since he came, and had increased his own trouble therby ; and instanced an alteration in the Form of Calling Ministers, which he alledged was made in the draught of the Overtures, with a particular designe against him, and the form of his call to Glasgow ; which he assured him was perfectly groundles, for he might satisfy himself be looking the draught of the call in the first edition, 1696 and 1705, of the Overturs, and that clause was in both. Mr Anderson said, he did not know if it was so, and should look them nixt day. He said very frankly to my informer, that it was the pride or the height of his spirit, he does not mind which, that brought him to Glasgow. He told him that about ten years of age he began to be taken up in prayer, and outward deuty ; but the first saving good that he minds he got was from Mr Guthrie's Saving Interest. That he, in a most serious manner, wished, " O ! that it wer with me as when about eighteen years of age ! "

I am told Mr Anderson wept very bitterly when he heard of Mr William Dunlop's death, and expressed his value for him, though he had writt against him on the head of the Overtures. He ordered himself to be buried in the North-West Church Yeard, when it was expected he would, in common course, have been buried with the rest of the Mini-

sters in the Isle\* of the High Church. He left little. He was certainly a kind, frank, comradly man, when not grated.† His peice against Rhind and his Dialogues and Defences, bating some papers against Caddel, a little unsuitable to his gravity, though it may be, as he said to me when I challanged the Billingsgate stile, "This was the only way to silence Caddel," would have raised his character very high in this Church, and very deservedly. And had he continoued where he was, his character had certainly been intire; but his coming to Glasgou was certainly a great loss to him; and his papers about the Overtures wer writt in frett and passion, and not like himself, and his great abilitys and gifts seemed very much to be lesned, if not blasted, after his coming to Glasgou, and his gifts failed him, even his very memory.

Mr James Stirling tells me, that Mr Ralph Rodgers used to say Mr George Hutcheson was the greatest schoolman in his time. He highly commended his book on the Confession of Faith, as what needed very little to make it fitt to be published; and he said, had it been compleated, it would have been the largest as well as the best system of Divinity that ever was published.

He tells me Mr John Carstairs was not fully sixty-three years of age when he dyed, February, 1686. His last words and Mr T. Melvil's, see *alibi*.

*Aprile, 1721.*—Dr Clerk at London, who writes on the Trinity, and may be depended on in such accounts, tells my informer, Mr Colin M'Laurin, this remarkable passage: The Doctor's father was Mayor of Norwich, if my informer be not forgot, or some other toun in England, where the follouing fact fell out: A young damosell, daughter of a gentlwoman in that city, dreamed that she sau such a person, her mother['s] tailzour, endeavouring to kill his wife, and that they struggled at a particular windou in their house, which was full of dropes of blood. She awakned in a fright, and acquainted her mother with what she had

\* Aisle.

† Thwarted, opposed, &c.

dreamed. Her mother ordered her to compose herself to sleep, and not regard her dream. She did so, and dreamed a second time, and wakned in a greater fright, and told her mother the tailzour['s] wife was actually killed. Upon this the gentlwoman was much affected, and went to the Mayor and told him the whole story. He was very angry, and chid her for troubling him with dreames. But at that very instant the tailzour comes in, demanding a warrand to search for the murderers of his wife, alledging he had be[en] abroad that night with company, and when he came in he found his wife murdered. Upon this the Mayor came to alter his thoughts as to his information, and immediatly secured the tailzour, and went to the gentlwoman's house and conversed with the damsell, who gave the story just as her mother had told it. The tailzour was brought to a tryall, and proved before the jury, that from such an hour to such an hour he was in such a company, (during the time the murder was committed,) that he left his wife in the house, and when he came out she locked the dore, and had the key within. It was indeed ouned by the witnesses, that he went out from them once, but it was only for a feu minutes, and so short, that they wer of opinion he had not time to go and return from his oun house : Besides, it was clearly proved that when the company dismissed, and the taylor went home, he found the dore locked as it was, as he said, when he first left it ; and the jury brought him in not guilty. Houever, the damsell still insisted in her account, after he [had] been acquitt ; and after some further dealing with the man, he at lenth confessed the murder of his wife, with all the circumstances of it ; and that at the time when the witnesses declared he went out from them, he had gone home, and having a false key opened the dore, and in that very window the damsell spoke of murdered his wife. And he was execut for the fact.

The same Dr Clerk told him the following story, which he had from very credible hands. Ther wer three brothers, one a merchant at London, another in Jamaica, and a third at Bristol, or some other city in England. The brother who was in Jamaica one night dreamed that his brother who lived at Bristoll had been at London with his other brother,



and in his return home he was set upon in such a particular place by a company of seamen, the crew of a ship whereof such a man was captain. The dream made an unusual impression upon him, and he immediately wrote over an account of it, in all its circumstances, to his brother at London, and intreated he might let him know what was become of their brother. The London merchant, not having heard from his brother at Bristol since the time specified in the letter from Jamaica, was much affected, and made inquiry, and found the port where the ship his brother had written to him of was lying; and immediately went down to it, and, getting aboard, read his brother's letter to the Captain, containing a very particular description of the hair, cloaths, and stature, of the persons whom his brother dreamed had committed the murder. The Captain called his crew, and one or two to whom the description in the letter agreed were seized; but they peremptorily refused\* the fact, so there being no probation, nothing further could be done. But the London merchant took their names, and set them down in his book. Some years after the London brother happened to be at Oxford, and heard there that a person of one of the names he had set down was condemned for robbing on the highway, and immediately he took post horses and rode to the place of execution. He came just when the highwayman was brought out to be executed. When the merchant saw him, he took him to be the person he had seen aboard the ship, and pressed hard through the crowd to be at him. The condemned person, it seems, had some knowledge of him too; and, seeing him pressing to be at him, desired the Sheriff to make way for that man, for he had somewhat to confess to him. Way was made, and he confessed he was one who had murdered his brother, as above.

When narrating the accounts above to my mother-in-law, Mrs Warner, she tells me the following account which happened at Edinburgh, when she lived there, sometime before the year 1682: That she saw the two youths in prison, heard their confession, and saw them executed. The fact was as follows: The present Sir John Clerk of Pennicook, elder,

\* Denied, rejected the imputation of.

(since dead,) had an uncle who lived in Edinburgh. This uncle was a single person, and lived in a house by himself, with two apprentices, . . Clerk and George Ramsay. The two apprentices gamed hard, and wanted money ; and found a way to get in to their master's cabinet, and thence supplied themselves with abundance of money, under some indisposition he was under. Their master recovered, and the two young sparks feared a discovery, and fell in with a surgeon at Edinburgh, . . . Kennedy, who gave them a large quantity of jallop, which they took care to give [their] master in his drink, with some other things he was drinking of for his health. This cast him into a violent flux, of which he soon dyed, without the least suspicion of any hurt done him. After his death and buriall, his said nepheu, Sir John Clerk, was one night lying in his own house, in a room with some others, sleeping. In his sleep, he imagined he heard a voice calling to him, " Avenge the blood of your uncle !" and wakned, and asked if any of them had been speaking to him ? They declared not. He composed himself to sleep, and had it repeated ; and he asked the former question the second time, and these in the room denied, as above. He slept again, and had the same repeated the third time. On which he got up, and went immediatly in to Edinburgh, and made a particular enquiry into the circumstances of his uncle's death, at the two apprentices, but found nothing to fix on at this time. In a litle, Sir John mett with a meddall in a goldsmith's shop which he kneu to belong to his uncle. This he traced up, till he landed it upon the apprentices, who, upon this, confessed they had opened their master's cabinet, and taken out money ; and at lenth acknowledged their dealing with the surgeon, as above. And he was likewise . . . ; and so the whole matter opned out as above. Clerk was about sixteen, and the other about twenty. Both acknowledged their designe of murdering him by the jallop, and wer execut ; but Kennedy, who seemed as much guilty as they, escaped.

A week or two ago, at Glasgou, an officer of the troop lying ther, an Englishman, having been some time in a lingring distemper, and reconing himself in a dying condition, was desirouse to have the Sacrament

according to the method of the Church of England ; and being told there was none in town, save Mr Alexander Duncan, (an ejected Episcopall Minister since the Revolution, and a known Jacobite,) [who] would give [it to] him, he sent for Mr Duncan, who came ; and upon his signifying his desire to have the Sacrament, he told him he was ready to give it him, providing he was fitt and penitent for his sins. The other answered, he desired to be so. Mr Duncan told him, he [was] much a stranger to him, but there was one sin he knew he was guilty of—his taking a commission, and receiving money to serve against his naturall and rightfull soveraigne King James—adding, that if he was not penitent for this guilt, he could not allow him the Sacrament. The gentleman was surprized, and answered, King George was his soveraigne ; he owed no other, and would never recon what he blamed him for a sin ; and so they parted. And the officer sent for Mr James Clerk, who frequently visited him, and prayed with him ; and he said, he hoped Mr Clerk's prayers would be better to him, than if he had got the Sacrament from Duncan. Mr Clerk waited on him at his death ; and, if I mind, he told Mr Clerk what passed with Mr Duncan.

*September, 1721.*—Mr Paisley tells me that Margaret Knock, a worthy and eminent Christian, told him, (she lived in his parish, Lochwinnioch,) that she had, since she kept a house, about twenty-two servants, all of them graceles when they came to her, as far as she could observe ; and all of them either in heaven, or, as she was perswaded, on their way thither ! Mr Paisley asked her, if she could say as much for her children ? She answered, “ No.” She thought her son, Robert, had the good work begun in him ; but she could not say for the rest. He asked her again, if this was not very afflicting ? She said, “ No—for the election shall obtain, but the rest shall be hardened !”

P[rofessor] Stirling tells me two storys of Bishop Leighton, one Mr John Lau, Minister at Edinburgh, since the Revolution, used to tell, after Mr Leighton was Bishop of Dumblain. Mr Lau was in conversation with him, and somewhat fell in, which brought on the subject of charity, which the Bishop used to expatiate upon. Mr Lau said he minded an ex-

pression of Mr David Dickson's, who used to say that "people should not make a fool of their charity." The Bishop replied, He did not know what Mr Dickson meant in these words ; "but the Scripture made a fool of charity, since it said that fools bear all things, and charity beareth all things !"—a very light expression.

The other was, that Mr William Guthrie, upon the fame of Mr Leighton's affecting manner of preaching, when at Edinburgh, used sometimes to go out to Neu Botle,\* where Mr Leighton was Minister, and hear him. And his remark was, that, in the time of hearing him, he was as in heaven, but he could not bring one word with him, almost, out of the Church doors ; referring to his harranging way of preaching without heads.

*October, 1721.*—I am told that Dr Calamy, at London, keeps one day in the week for receiving visites, and when people come at other times generally they are not admitted ; and this disoblidges many.

That Mr Matheu Henry used to say, If ever he had any assistance in any of his writings, it was in that of the Sacrament.

Mr William Anderson, Professor of History at Glasgow, tells me that in the Valleys of Lucern,† where he was a few years ago, there are about fourteen Ministers. That there are two young men among them lately brought in educat at Cambridge, who incline much to Conformity with England ; but all the rest of the Ministers look down on them, and are absolutely against all innovations. That they are a seriouse, religiouse people, well armed, and perfectly exercised in warr, and defend themselves and their religiouse and civil rights against all incroachments of the H[ouse] of Savoy, so that nou violence is given over. That they are Presbiterian, and have a value for the Church of Scotland ; and it wer much to be wished that some of their youths wer brought over and educate here.

That he was informed abroad that Madam Bourignon was educat in the Jesuit schools, and was sent to the Lou Countrys, where the Jesuits had litle or no acces. That Poieret, once a Minister, was brought over

\* Newbottle, or Newbattle, near Edinburgh.

† In Switzerland.

by money. He was a Minister in Prussia, and directly opposed what he had once taught and professed. That certainly there was a deep-laid plot by the Jesuits to promott Popery by Bourignianisme.

That when at Naples he sau a staffe which was termed Joseph of Arimathea's staff, of which he had the account in England, from the gentlman concerned, before he went abroad. It was a shoot of a crab-trea, which the gentlman had taken pains upon to cause grou in knots and streight, and brought it with him to the Parliament, and in a jest gave it out to be Joseph's staff; which, coming to the ears of Monsieur Nicolini, the famouse Italian singer, a bigotted Papist, he offered him what mo[ney] he pleased, and to go to the country with him and sing. After some grimaces and acquaintance with him, he gifted him the staff. That [at] Naples, my informer sau the staff in a fine shagarin case; and it was so famouse for miracles, that a vast dale of neu houses wer built near the place wher it was kept for the lodging of strangers, who came upon the miracles done by it.

That he was present at the annual production of St Januarius' blood in Naples, if I mind: That he very plainly perceived the cheat of the preists in conveying in fresh blood. That they asked him, if nou he did not belive that plain miracle? He answered, that "miracles wer not to be belived, but seen!"

That at Rome, and in all places of Italy wher he was, all the men of learning and sense, if they may be termed so, are Deists and Atheists; though they do not speak out their sentiments, for fear of the Inquisition.

That our countryman, Mr Lau,\* in France, did effectually destroy the appearance there against the Pope's constitution, by his stricking in with his paper bubbles, and endeavouring to gain the Jesuits and High-flyers to joyn in with his projects. That Jansenisme is extremly spread in France: That the Regent, under-hand, very much supported it; and though the edict was past discharging writting, on all hands, yet when he was at Paris, it was well-knowen that the pamphlets writt by the Anti-constitutionists of any spirit, wer writt, some thousands of them, would

\* The celebrated Law of Lauriston.

have been spread by post throu the country, and the haukers sent out with them ; and when taken up, according to the edict, would have been imprisoned, and in a feu hours let out, with a reward of two or three hundred livres ! That severall of the Bishops in France are Protestants in heart : That great pains is taken to spread Jansenisme in France : That the D[uke] of Orleance is Protestant, any thing he is : That the Universitys, Benidictins, and all the learned, are all for a Reformation.

[ *October 25.* ]—Mr Gilbert Kennedy, Minister at . . . in Ireland, tells me, *October 25*, that since the last Synod at Belfast, severall of the Belfast Society are broke off from their Non-subscribing, and by the weight of their people have, since the Synod, signed the Confession of Faith.

That since [the] Synod the Non-subscribers are a litle opning out some further than hitherto : That certainly the great thing they have in view is to come as near the English Dissenters as may be ; and this they frankly enough own.

That Mr Kilpatrick and others, in their baptizing of children, do not pray for a blessing upon the element or signe of water : That they allow no consecration in baptisme, though they do in the Sacrament of the Supper, alledging that we have Christ's pattern for the consecration of bread and wine, but none in baptisme, in which they only pray for a blessing upon the ordinance, or God's presence with them : This at first was, when spoken of to them, shuffled over as an oversight, but now it's turned to a direct principle with them.

The practise of all Presbyterian Ministers in the North of Ireland has been to oblige parents to educate their children according to the Scriptures summed up in our Confession of Faith and Catechismes. This last branch is intirely left out now by the Non-subscribers.

When they dispense the Sacrament of the Supper, they only invite persons that have Scripture evidences to come to the Lord's Table, but will not doctrinally debarr persons from that ordinance, alledging they have no power to do so ; no Church-power, as they express it.

That Mr John . . . . began a correspondence with my informer, wherein he defended the Clerkian schem with warmth enough ; but when

they met and talked upon it, he alledged that he was not in earnest, and only wrot *disputandi gratia*.

That he corresponded at some lenth with Mr Abernethy, who seems to be the most sufficient of all the Non-subscribers, and Mr Abernethy at lenth declined writing any more. See their letters, *alibi*.

That Mr Kilpatrick wrot three sheets "On the Use of the Lord's Prayer, as a sett form:" That this was communicat with my informer, who made some remarks upon it, which Mr Kilpatrick, in his ordinary way, extremly dispised, and said they wer not worth answering. That generally all the members of the Belfast Society are supercilious, and accuse and upbraid all who differ from them, with ignorance, want of thought, &c.

That the letter write by the last Synod to the Dissenters of both denominations, at London, was never communicat to the Moderator, or read to the Synod.

That the Non-subscribers urge their being groundlesly suspected and censured for unsound doctrine, because they do not subscribe the Confession of Faith. That, on the other hand, the Subscribers urge them to declare what they are unsatisfyed with in the Confession, and express their sentiments in their own words, which will fully clear them. This the Non-subscribers refuse to do.

That Dr Nicholson, Bishop of Derry, for as much as he was on the moderat lay when at Carlisle, is hard upon the Dissenters there; in an instance of their building a meeting-house on lands he sayes are his.

That Mr Abernethy's sermon on "Let every one be perswaded in his own mind," is very acceptable to the loose and lax in that country: That his doctrine is wide of the text, which relates only or cheifly to things indifferent; and yet he forms his doctrine as to every thing in generall, and layes it down as a principle, that perswasion, and the inward judgment of the mind, is a proper rule of actions; which pleases Papists and Quakers very much.

That the Non-subscribers seem not to be displeased with our differences in this Church, at present, in point of doctrine, about The Marrou of Modern Divinity.

That a clogg is designed by some upon the Dissenters in Ireland, by the next Session of Parliament; and their enemies very much improve their differences.

That it's the fears of some, that severals of those who set up for the new scheme are not unfavourably inclined to Arminianisme.

That the sweeming\* stones in Lagan water is very certain, and he will send a copy of the affidavit; *vide* Letters afterwards: That Mr M'Kay's house was haunted very much with noises, throwing of stones, &c., and his brother-in-law attacked by the witches; and a publick proces was made of this before the Judges, who put severall persons informed against in the pillory.

I am informed that before the late Bishop of Edinburgh's death, Mr John Fullartoun, Mr Archibald Campbell, son to Lord Neil Campbell, and Mr Sage, were ordained Bishops, as was said, to preserve the Episcopall Succession, and to prevent the trouble of going up to England for ordination. That the present Bishops in Scotland (all the old ones before the Revolution, unless it be one being dead) are Mr Fullartoun, Mr Gatherer, Mr William Millar, formerly incumbent at Leith, Mr Archibald Campbell, and two others, I have forgot: That they deny any *congé d'élire*, and say they have no claim to the Episcopall titles, "My Lord," &c., being only chosen by their bretheren for preserving the succession, and have no barronies or temporalities annexed to their office. Mr Fullartoun is certainly the most moderate, as well as judicious, among them.

*November, 1721.*—P. Stirling tells me he had this account from Mr Tullidaff, that when King James the Sixth was down in Scotland, about the time when Calderwood was prosecuted, &c.†

That Lauderdale had no liking to Bishop Sharp. That he said to the Lord Melvil, who told it to my informer, that he was perswaded Sharp would not dye a common death: That the Bishop had two signs of this,

\* Floating, swimming.

† This paragraph deleted by Wodrow, being transferred by him to his "Biographical Collections."



which he had not ordinarily observed to fail him ; happing,\* when he walked like a pyet, and winking with one eye ; and another of keeping his thumb in his fingers when he spoke ; and, added the Duke, “ My Lord, I never knew one who had these signs that dyed an ordinary death ! And,” says he, “ ther is a good freind of yours and mine, the Earl of Argyle, who has one of these signs, his keeping his thumb boued closs in his hand.” This was long before any of their deaths.

The same person informed him† that Lauderdale, about the 1676 or [167]7, formed another designe for another and larger Indulgence to Presbyterians, and communicat it to the said Lord Melvil, and allowed him to talk of it to some Presbyterian Ministers ; which he did, [but?] my Lord Melvil said, “ They wer not good secretarys, but communicat it to some good weemen, and it took air, and the Bishops tooke the alarume, and wrote up to England ; and the Duke was forced to alter his measures.”

My wife tells me she had this following accompt from an old woman, very solid and pious, in Air, who, when young, was present, and I think in the family of Elizabeth Kennedy, sister to Hugh Kennedy, Provost of Air, a woman in that time as eminent for serious religion and prayer as her brother was among men. This Elizabeth was extremely ill of a stone in her bladder ; and upon a consultation, physitians ordered her to be cut. She was extremely loath to this, till her husband turned peremptory about it. Ther wer severall meetings for prayer among the Christians at Air, with a view to her case and trouble, in particular. Her aversion continued ; yet she at length yeilded that the stone-cutter should be sent for. When he came, ther was a society of Christians at prayer in her house. They continued so long that the operator turned uneasy, but ere their wrestling ended, Elizabeth felt the stone in her belly dissolve ; and she had a great press of watter, and in a litle passed the stone in a great quantity of sand, and needed not to cut.

\* Hopping or skipping in his gait, like a magpie.

† Viz. Mr Tullidaff, related to Mr Stirling.

## M.DCC.XXII.

*February, 1722.*—Mr James Stirling tells me, the Lord Broady, in the North, was a most eminent Christian. He used to give still\* some short hints on the sense of the chapter of the Bible which he read in his own family : That he was every way extraordinary in the gift and grace of prayer : That one expression he used not unfrequently was, that whenever the worship of God was neglected in that house, he wished the highest stone of it might be the lowest ! That this expression was the occasion of his† grandson, (if not his son,) who had for some time been a little loose, their turning serious : That he was singularly charitable, and used to lay aside three or four thousand merks yearly of his rent for charitable uses, and to send it in parcells up and down the country to Ministers and acquaintances, to distribute, without discovering him in it : That considerable sums were sent by him to Denmark, Holland, &c., to Hospitals and publick services.

He tells me, he had this remarkable account some years ago, from a person, (I think Mr Melvil, who had lived in Boston twenty years and more,) who had it from the Doctor's own mouth. Some years since, Doctor Cotton Mather was to preach at some distance from Boston, on some particular and important occasion, and had studied and writ his sermon, and put his papers in his pocket. When on his journey, riding, the day before, to the place he was to preach at, he missed his notes, though he was sure he had put them up in his pocket ; and, searching all his pockets, they were not to be found ; which put him in no small confusion and concern ; and riding his alone, he made application to God in prayer ; wherein, in a little, he came to more than ordinary measures of liberty and

\* Always, uniformly.  
line, on James his son's death."

† The following words are here interlined, " George Broady, the heir of  
These have been added at a subsequent period.

earnestnes, and that for some considerable time. No sooner was his prayer over, but his papers wer conveyed to him, flying in the air upon him when riding ; which was very surprizing ! Mind to write to the Doctor about this.

Mr Andrew Tate tells me, he heard Mr James Rouat, Minister at Kilmarnock, in sermon, upon a Munday after a Communion at Kilwinning, after the great fire at Glasgow, (I think in the 1677,) at which Communion ther wer a good many Glasgow people, and ther wer publick prayers put up for the late sufferers by fire, have this note : That he kneu a Christian, who, when at a Communion, had his house and the whole of his substance destroyed by fire, and one of his neighbours came to the place and told him he had ill neuse to bring him, that his house was burnt, stick and ston ! The other, in very much composure, asked him, If he had any more to tell him ? The messenger said, His byer, and the whole horse and coues in it, wer burnt. He further asked, If there was any more ? And he answered, His barn and the whole stack-yard was also consumed. This was just all the man had. " Well !" said he, " is that all you have to tell me ? " " Yes," sayes the other, in a pett, " what more would you have ? " " Nothing more," said he, " but, blessed be the Lord, the fire has not reached my baggs and treasure ! " " Wher was that ? " sayes the other. " My treasure lyes above the Laverock-hall, (i. e. in heaven,) and cannot be reached ! "

I am told, . . . Walker, in Stewarton parish, a tenant of the Laird of Dunlope, grandfather or uncle to this present Mr John Walker, Minister of the Cannongate, had his house and whole substance, and a servant and three children, burnt. Himself, his wife, and a young child, wer wonderfully preserved. The first expression he had, when gotte out, was, " I'll magnify the Lord at all times : His praise shall be continually in my mouth. " That child, when come up to be a woman, was married, and an eminent Christian, as her father had been. The house wher she lived was old, and a litle ruinause, especially in one gavell in the spence.\* She had three children ; the eldest, which used to lye in

\* The inner apartment leading from the kitchen.

the spence beside its mother, who lay in another bed on the gavel, with the two other children : One night, that eldest child would by no means be prevailed with to lye wher it used to lye, but would lye with a servant in the insett ;\* and when they offered to force it, it was like to cry to death. No reason could be given by a child of that age ; and at lenth the mother yeilded. And that night, the gavel of the spence fell down, and killed the mother (so wonderfully preserved before !) and the other two children.

Mr Andreu Tate, Minister at Carmunnock, tells me that he was fully informed and assured, that, in the late times, ther was a designe formed among some of the rigid and High-flying Cameronians, to assasinat the Indulged Ministers in the shire of Air, at their houses, in one night, by different partys. That this designe was so far gone into, that it was agreed to in a meeting of these wild people, where . . . Nisbit, father to Mrs Fairly, wife to Mr Ralph Fairly in Glasgou, was present. He used to meet with them formerly ; but when he heard that proposall, his very hair stood, and he never more went to their meetings. That, as soon as possible, he got a hint of this conveyed to my Lord Loudon, then living at Mauchlin, (I suppose it might be 1682 or [168]3,) and informed him of the time it was designed. My Lord sent expresses to Mr Robert Millar at Ochiltrea, Mr James Vetch at Mauchlin, and others in the neighbourhood that wer Indulged, and called them to his house that night ; and severall of them came. My informer was then in my Lord Loudon's family, and had the account from the above-said Mr Nisbit.†

Mr James Stirling told [me,] that Mr James Ferguson was under many fears at his death. Mr Peebles used to say of him, he never yet kneu a man whose witt gave his grace so much to do ! Sometimes he would cry out most heavily, " Unfaithfull, unfree," and yet he had been as faithfull and free in reproving of sin as most men in his time. Mr Alex-

\* A mid-room situated between the kitchen and the spence.

† This paragraph is partially deleted in MS.

ander Nisbit, coming to see him at his death, pressed him to say, "Into thy hands I do commit my spirit!"—which he did; and then urged him to go on, "O! Lord God, Thou hast redeemed me." But he said, he durst not; and yet sometime before, Mr Ferguson was so clear as to his state, and so much assured as to his aims, that he said to some Ministers, when they wer speaking about diversions, and he had signified his great liking to the diversion of playing on the ice, that he was perswaded his ends wer so single in it, and that game was really so usefull to him, that though he kneu he wer to dye in the afternoon, he could be taken up with it for some time in the fornoon.

[*January 27.*].—Many affecting things are falling out at this time. January 27, Sir John Houston of that ilk dyed in the flour of his age; a man of excellent sense, and a very deep reach; but I jealouse much was a Jacobite, and has left that old and once great estate in such lou circumstances, as that some say ther will [be] more than two hundred thousand merks of debt when the whole estate is sold.

*February 5.*—The Dutches of Beaufort dyes at Paisley, relict of the late Earl of Dundonald, not much above a year and a feu months after her husband, who had some very singular things in his last trouble; and some people talk of odd enough things in her illness also.

Mr William Boyd at Culton (?) dyes about this time of greife, in a feu days, upon finding his wife in the act of adultery.

Mr James Cowan, Minister at Dundonald, is to demit, not being advised to abide a tryall.

*January 29.*—Mr James Anderson, Minister at Falkirk, passing a ferry over the watter of Carron to ane ordination there, had his son drowned, a youth about fifteen or sixteen, and himself at the very point of drouning, having been ten or twelve minutes under the watter, and when got out, was at the point of expiring. John M'Kie, bookseller at Edinburgh, a youth of a very good character for piety, is drowned, and another person.

*February 6.*—This day John Wodrou, maltman in Glasgou, was buried. He has been more than these twenty years in Hutchison's Hospitall. He has been superannuat almost since I remember. At a moderate computation, he is one hundred and six years of age; generally he is said to be one hundred and ten. His son is towards eighty.

William Wood tells me, he has this account from my Lord Eglintoun, that before the Rebellion 1715, he was at a meeting of Jacobites, where the Rebellion, as to the manner of its carying on, was concerted; and heard all their proposalls, and every one in that meeting was more forward than another. He thought fitt to be silent; but at parting, appointed a meeting with Mr H. Maul next day, their alone. Him he takes to be by far the man of best sense and reach of any of that sett. When they mett, he told the other that he thought fitt to be silent yesterday, the meeting being so large, and severall of them strangers; and because he sau them all so forward and violent; but he would nou give it him as his opinion, that there was no appearance to be made here in Scotland, till England wer invaded and risen; and unles that wer agreed to, he behoved to lye off. He told him, further, that he sau that all the gentlmen and noblmen [who] met yesterday depended very much upon him; and if he would engage to this, well; if not, then he was resolved not further to be concerned. Mr H. Maul said he thought the proposall was most reasonable, and gave him his parole of honnour that ther should be no appearance in Scotland till England wer once up. The same person added to my informer, that he kneu that its being otherwise afterward, was ouing to a trick the Earl of Mar put upon Mr H. Maul in this manner. After long expectation of the Duke of Ormond's appearing in England, and nothing like this appearing, Mr H. Maule began to entertean thoughts that the concert was broke, or somewhat had fallen in that was equivalent to it; and continoued firm in his resolution to make no appearance publickly, in this event. And being summoned in to Edinburgh to surrender himself as a suspect person, he came the lenth of some place in Fife, in his way to Edinburgh for that purpose. Marr forseing the consequences of this among his people, sent an express after him, which overtook him in Fyfe, with letters from Marr, bearing posi-

tively that an express was just nou come to him, that the Duke of Ormond was landed in England, and all in the outmost confusion there, and desiring Mr H. Maul to come to him presently, as they had concerted. Mr H. taking all this for truth, when it was a perfect forgery, came to the Earl of Marr, and after some conversation desired to see the express, who he was nou told had brought this neuse by word of mouth. He was put off from hour to hour, by telling him he was just nou with him, and had gone to some of his acquaintances, and would be presently with them. Thus he stayed to see him twenty-four hours, during which time the Earl of Marr dispatched letters up and down by expresses to great numbers of gentlmen and others, signifying that Mr H. Maul was nou joyned him, and at present with him at the writing, and entreating them to hast up; and many impressed with a sense of Mr H.'s caution and good conduct, and that he would not joyn without favourable prospects, came up and joyned Marr; and thus the rising was upon the matter begun, at least very much encreased. But Mr H. Maul never heard more of the express, which was all a perfect trick, and, if I remember, left Marr and surrendered.

Mr Robert Naismith tells me, that he had it from severall hands to whom Mr Robert Wylie told the account, that some time before his death, when confined to his house at Smidycroft, he dreamed five or six weeks before his death, that he was looking out at his windou to Hamiltoun-haugh, and sau the whole haugh from the Smiddycroft to the Boathouse full of men and horses; the men the best arrayed possible, and they had the sweetest musick ever he heard, and they all marched by the house of Smiddicroft in excellent order, and their musick was ravishing to the highest degree: That he felt a great inclination to go along with them; and continoued looking to them with the greatest pleasure: That when near the whole of them wer passed by, five or six of them came off to him, and told him, in a very freindly manner, that at present he could not go with them, but that in a litle time they would come back and take him with them.

*March, 1722.*—Mr Robert Stewart tells me, that Mr William Hamil-

toun, a Minister, I think, in Ireland, told him that his grandfather, Sir James Steuart, Provost of Edinburgh, when prisoner in the Castle, [got leave] to come, under a guard, to see him, being, I think, his relation, when he was lying sick at Edinburgh, and every body had given him over as in a dying condition. He was in a feaver, and extremely low. That Sir James prayed with him, and after prayer he assured him he would recover ; and being but then in his youth, he took his promise very solemnly, that if he should recover, he would covenant with God afresh, and resolve to be more for him than ever.

He tells me, that the late Advocat, Sir James Steuart, did express his suspicions to him that the late [Archbishop] Leighton was an Arrian.

He tells me, that Mr John M'Lellan preached in the Abbey Church before Duke Hamiltoun, a little before he went to England with his army, in the engagement for the King : That in his sermon he was very particular as to the disaster that was to fall upon him and his company in that undertaking. Next day he waited on the Duke, who complained to him that he was very hard upon him yesterday. Mr M'Lellan said, he expressed nothing but what he feared would come to pass ; and he should be very glad to be found a false prophet. He said at that time to some present, " Weep not for yourselves, but for those who go out, and shall no more return !" In his sermon, he said, after he had pretty directly pointed at the Duke and his party, " in a short time [after] going into England, that they should be affrayed at the shaking of the leaves of a tree." And my informer tells me, that some who were present with [the] Duke in England said that this was literally fulfilled : That a wind arose, and made a terrible noise upon some trees and their leaves, which put their horses at Preston in confusion ; and this soon disordered their foot.

It was ordinary for Bishop Leighton, when Minister at Neubottle, to engage the Communicants at the Lord's Table to the Covenants.

Bishop Hamiltoun, Mr James B., [brother] to Allaintoun, I think, and Minister at Camnethan before the Restauration, when Mr Gilbert Hall fell under a palsy, [said,] " God, by his own hand, hath stopped the mouth of that man, whom we could not all silence !" And, in a little time, his own tongue swelled, so as he was himself effectually silenced.



His tongue was so bigg that his mouth could not contean it. This Allantoun, his brother or nepheu, sau, and told it my informer, Mr Robert Stewart.

I am perfectly informed by Ministers at the Commission from the Merse, that last month and this, the sicknes is so great in the Merse, that the like has not been knouen. The Minister of Gordon tells me, that the two last Sabbaths, (March 8,) on the first ther wer sixty persons prayed for, and the last upwards of eighty ; and yet the number of his examinable persons is but about six hundred : That hitherto ther has been no great death, not above four or five of all these. The desease is the meazles among the younger, and a feaver among the elder. I hear in Galloway the sicknes has also been very great, and likewise at Invernes.

I am told a very remarkable account of the late Lady Clanronnald, a French woman, which seems well enough attested, and is an instance of very remarkable and generouse affection. She was a young lady he fell acquainted with in France, and he fell in liking of her, and proposed marriage to her. She keepled him at distance, and yet in a most affectionat way, and gave him aboundance of instances that she had no dislike to him ; and he was a very handsome genteel man. She made some dark innuendos that he was but young, and wanted education in the army, which was very fashionable. He very soon took the hint and went to the army ; and when he took his leave of her, he intimat plainly enough that it was from love to her he went to the army, that when he came back he might be the more worthy of her regard ! That Campaigne was hote, and he was gallant enough, and came to be wounded, so as to render him unfitt for a married life. This the lady gote nottice of. When Clanronnald returned to Paris in the winter, he made visits to the lady, but was so generouse as to make no proposalls as formerly, knouing his oun circumstances. Though he often visited her, yet nothing passed save common civility. At lenth, one time, the lady told him that she was not altogether a stranger to his circumstances, and could not but take his generouse abstractednes nou in very good part. But since sho

had been some way the occasion of his misfortune, if his affection to her continued, hers was no way impaired, and she was willing to live with him as his freind ; which he very kindly embraced, and they wer married, and lived very comfortably together many years.

Mr Robert Blair, as his daughter-in-law, Mr David Blair's relict, tells me, was extremly intimat with Mr David Dickson ; and they used frequently to communicat their experiences. They wer one day riding together, and talking very freely as to the Lord's way with their souls. Mr Blair was just entering upon an account of a remarkable manifestation he had lately met with, and his horse stumbled and fell, and he with him. When got up and remounted, Mr Dickson said, " Go on, brother, with your account." " No more of that," said Mr Blair ; " pride is very ready enough to get in upon us ; and it may be what I have met with is a re-proof."—So tender was this holy man.

I am perfectly well informed that there was a young woman dyed in the Saltcoats, who was every way blamles all her life ; but there was nothing of real exercise and religion appeared with her till harvest last, [she] was overwrought, and contracted a decay. The rod was very evidently sanctified to her, and through her illness and towards her death she was under much peace and solid comfort. Her last words wer, " Welcome Christ, welcome death, welcome grave !" These she had to the Elder who came to see her at her death, and she expired with them.

*May, 1722.*—Mr John Anderson of Kirkmaiden told me that his sister, who dyed some years ago, at Glasgou, told him on her death-bed, that, being deteaned for some time from Communion by her attendance on her mother, so that she had acces to none that season, she heard of that at Eastwood, which used to be last ; and when praying about the Lord's presence at it, she had that text, " Return, O Shullamite, and return, &c., for I am married to thee ;" which wer made very sweet to her, for she had been long under very sensible decays ; and when she came, she heard a sermon on those same words, which was vastly strenthening and satisfying to her.

He adds, he had the following accompt from a Minister, who had it from a person present, a worthy Christian at Glasgou. Some time after Mr Andreu Gray was settled at Glasgou, he was exceedingly followed, and had for his helper Mr William Guthry, and some others of the most popular preachers. On the Communion Sabbath, the Outter Church was so throng that ther was no getting near the dore ; and, within, the confusion was so great, [that] severall persons wer brought out sick and fainting. Throu necessity, not choice, the person went in to the Inner Church, wher the thinness was as remarkable. Houever, by the time when Mr Durham came in to the pulpit, the Inner Church was pretty full by the people who could not get in to the Outter Church. He began with the greatest seriousnes, and greu wonderfully. His text was the knouen one, Math. xxii. 5,\* and all throu the work ther was a remarkable Divine presence ; and many wer converted, and far moe edified, and that was one of the greatest dayes of pouer ever the relator sau.

Mr Robert Stewart tells me he has heard the late Advocat say, that he had conversed with Rumbold, and he took him to be a pious, serious person : That when he spoke to him upon the alledged designe he and others wer said to have on the King's life at the Rye-house, Rumbold assured him, in the strongest manner, that, though their designe had succeeded, they would not have touched a hair of the King's head ; but he would have been in perfect safety as to his Croun and life, though all they had projected had taken effect. When the Advocat went on, as to his brother, the Duke of York, Rumbold answered, " Ask me no questions as to him !"

I hear that Bishop Usher, upon seing of Mr Rutherford's books, and hearing accounts of his piety and succes, came over in disguise to Anworth, and heard Mr Rutherford preach : That Mr Rutherford, getting some hints of him, prevailed with him to preach in the afternoon : That that good Primat, upon severall occasions, made very open protestations that he was absolutely free of the trouble the Presbiterians mett with in Ireland.

\* " But they made light of it, and went their ways, one to his farm, another to his merchandise."

*September, 1722.*—Mr Robert Millar tells me, that he had this account from Langshau, now Lord Lisle, who had it from his father, who was one of the gentlemen : That the occasion of the trouble the West country gentlemen met with, 1683, or thereabout, viz. Cesnock, Rewallan, Langshau, &c., after Aberdeen was made Chancellor, he sent for John Boyle of Kelburn, and would have him to sup with him ; and that night enquired very particularly at him anent all the gentlemen in the shire of Air who favoured the Presbyterians, and had good estates, and yet were so regular and loyal, as they could not be reached by the then laues, and concerted and formed a designe with the said gentlemen to reach them. Langshau was to be called to be one of the assize to sit of John Nisbet, who was to be processed before Major White's Court at Kilmarnock ; which, if he refused, which they expected he would, the Major was to send a party of horse, and seize him ; and parallel methods were to be taken with other gentlemen, to ensnare them. Crauford of Ardmillan, and another who lived and made their fortunes by spolzing the shire of Air, fearing some concert 'twixt Kelburn and the Chancellor, when so much and late together, that might interfere with their gain, resolved to wait his coming out from the Chancelour, and, if possible, to get the secret from him. Accordingly, they caught him, and plyed him hard that night with the bottle, till at length, (*post vinum veritas,*) he opened and told them the secret concert 'twixt them, against the above-mentioned gentlemen and others. Ardmillan, finding he was not to share the spoil, next morning met with John Caldwell of that ilk on the street, nephew to Langshau, then at Edinburgh, and acquainted him with the concert and designe against his uncle as above, who immediately took his horses and rode west to Langshau, and acquainted his uncle ; who, finding how matters were like to go, next day took his horse and rode for London, taking Rewallan and Cesnock in his way as he went ; and to them he discovered the designe, who in a week or thereby followed him, seeing there was no safety at all to be had in Scotland, let them be never so regular or loyal. When at London, they fell in to the acquaintance and conversation with the Earl of Shaftsbury and others, who were upon Monmouth's party for the liberty of the subject, and against the Duke of

York, and wer present at [a] meeting with them and others, for which they wer afterwards processed. Thus gentlemen wer first attacked, when living peacably at home, and threatned with ruin, and forced to fly the country, and then forfaulted for sham-plots. Langshau was a person to whom Shaftsbury used to give great incomiums for his great abilitys. He was forced to fly to Dublin, and live privately there for some years, till the Tolleration.

The same person tells me that he has this account from my Lord Ross : That the first coldnes that fell in 'twixt the Duke of York and Earl of Argyle was at Stirling, when the Duke made his knouen progress from Edinburgh thither ; that he, the Lord Ross, commanded the troop which waited on the Duke as guards at Stirling, and in his progress ; and he there had the follouing account of it. At Stirling the Earle enter-teaned the Duke most kindly, and even magnificently. The Duke was pleased to thank the Earle for his civility and kindnes, and to ask the Earle wherin he was able to sheu the sense he had of the favours he had done him ? The Earle humbly thanked his Highness for his goodnes, and said his favour was more than a recompence. The Duke said, " My Lord, if you will do one thing, you may be the greatest man in Scotland !" The Earle begged to knou what that was. The Duke said, it was a thing in doing which he would singularly oblige him. The Earle again desired humbly to knou what that was. The Duke replied, that all he desired of him was, that he would change the worst of Religions for the best. The Earle gave him a very cutting answer, the words of which I have forgote ; but after that he was still cold to him.—Enquire.

He tells me his father, Mr Andreu Millar, was Minister at Daly, and Mr Gilbert Kennedy, his neighbour Minister in the next parish, before the Restoration. When turned out, *anno* 1662, they continued to live in their parishes, and both of their wives happened to be in child-bed a litle after they wer turned out. They entered into a concert, that whoever of them first had a living child, the other should come, and, the Curates being from home at the time, cause ring the bell, and baptize the child in the Church ; and the other should do the like when occasion offered. This was accordingly done. When the Curates came home,

they wer highly incensed against this, as an intollerable riot, and sent in an information to the Bishop. Mr Andreu Millar was cited and fined in four thousand merks ; and, after staving it off two or three years, he was at last oblidged to pay two thousand merks, and compound the matter.

Mr John Paisley tells me, that he heard Mrs Melvil, who was present, and Principall Dunlop, who had the account from some other hands, tell, that Mr John Carstairs was at a Communion in Calder parish before the Restoration, where he served the second Table, with a most eminent outpouring of the Spirit upon him and the Communicants. It was so sensible, that no other Minister there present would serve a Table there, that day ; but Mr Carstairs continoued to serve eight or ten Tables with the same singular liberty and effusion of the Spirit, to the sensible observation of all present. I knou not, but it was at that Communion, (though I think it [was] said to me to be at Kilsyth,) that at night, when the work was over, ther came on an extraordinary deluge of rain, and the most part of the people continoued in the Church, and sent for a Minister to come and make exercise to them, resolving then to stay still till Munday ; and Mr Carstairs came out to them, and gave them an unpremeditated discourse for some more than half an hour, with a most wonderfull liberty and pouer ; and either thirty or forty persons dated their conversion from it.

*September 9.*—Mr Patrick Paisley tells me the story of the woman in Lochunioch who assured Mr Paisley, his father, that he would not be transported to Foveran, as *alibi*, *vide* Letters ; with this additionall circumstance, that when he returned the Saturnday after, and had no thoughts of seing her, till when he alighted, was told she was just a dying, and he resolved to see her. That about half-an-hour before he came, she told those about her that the Minister was coming to see her, and then she would win her way to heaven.

*September 13.*—Mr Robert Steuart acquaints me that in the year 1701, when at London, Mr Alexander Cunningham of Block took him into a Coffe-house in London, and when in conversation they had been speaking of the sad things that would very probably follou King William's

death, which then was not looked on as far off. My informer said, he was affrayed of Popery. The other answered, he was not much affrayed that Brittain would fall in with that ; but assured him, with a confidence that surprized him, that in some years time Arrianisme would be the bane of England, and if he lived he would see it. They have both lived nou to see it since the 1712.

He tells me he heard the late [Lord] Advocat give this account of the disuse of publick reading the Scriptures at Edinburgh in the Churches. When the Directory was received, reading of the Scriptures in publick was declared to be a part of the Pastor, or of a Church-officer's work. Upon this a question arose before some Commission or Assembly, Whither Precentors wer Church-officers ? And it was found they wer not. Upon which, in a harmony with the Directory, the Precentors gave over publick reading of the Scripture in Churches. Wherupon the Common Session of Edinburgh petitioned the Presbitry, that they might have the Scriptures read to them. The Presbitry referred it to the Synod, who made no determination about it ; only, a recommendation was given either from Synod, Commission, or Assembly, to the Ministers of Edinburgh, to read the Scriptures every day in the Church at four of the clock, (ther wer then twelve Ministers in Edinburgh, and it was the turn of each but once in the fourteenth-night,) and give some short notes upon what was read ; which was done for a year or more. But this adding of the explication, turning it to a lecture, cost some pains, it was gradually left off, and lecturing on the Sabbath came in, when Sir James Steuart was Provost, about 1649 ; but I am much of opinion lecturing will be found more ancient than that year.

*September 16.*— . . . . . tells us, (but some people question his authority,) in conversation, that he hears the high wind we had on September 1, has shaken more corn in Lothian and the East than has been knouen in the memory of man : That the crop of pease in the Lothians and Fife will be very ill this year, and that will be a heavy stroak, since the labouring people there live much on pease-meal, and generally it's in their agreements with their seryants that they shall have pease-meal :

That a neighbour of his, who has much ploughing, has fed his horses with pease-bonnocks, and that in the time of labour they tast not corn ; and he tells him he finds it a third cheaper, and his horses fatter and better than when he gave them corn : That generally, nou, they are coming to sou their pease, in February, upon white untilld land, and till up the land on them with a very small furr : That in Wiltshire they do so with their oats, and find advantage that way : That the Dutches of Montrose\* severall years has tryed the experiment of steeping the seed in a kind of præparation before she soues it, and has had again and again twelve bolls of bear from a furlett of seed. She has promised him the receipt, and he is to try it nixt season.

That Sir David Dalrymple, when in his library, which was the Earl of Kincardine,† got a litle octavo MS. which was King David's Laues, and after he had gifted it him, he said he valued it at L.50 sterling.

That the Muirs at Air, who have keeped the Magistracy in that toun since the Revolution, will, at the next election, be turned out ; the plurality of the Council being nou against them, and gote in hiddenly one by one, by one Burrell, for these seven years ; so that the Muirs, till of late, did not suspect the designe.

*October, 1722.*—I have a certain enough account, that about a moneth ago, Mr Halliday, younger, Minister at Belfast, had a child born to him by his wife, (by whom I hear he has two hundred [pounds] a-year.) His father is one of the eldest Presbyterian Ministers, being toward eighty-five years of age, and about sixty years a Minister, and came down to see his son and daughter-in-law at Belfast, about that time. His son had a conversation with him about the engagements to be laid on him at the baptizing of his child, wherin he declared his unwillingnes to engage to train up his child according to any human composure. Whither upon this conversation ther was a concert about the formula of baptisme to be used I cannot say, but if ther was, the old man forgot it ; and went on, when he baptized his grandchild, in the way he had been engaged to

\* In a previous part of the Analecta, this lady is stated to have been the Duchess of Beaufort, widow of the Earl of Dundonald.

† So in MS.



himself, when he presented his son, and that he had used himself a long time ; and oblidged his son to educat his child according to the Scriptures and the truths therin, summed up in our Confession of Faith. Upon which his son sau good to interrupt him, and spoke to this purpose : That he most willingly engaged to bring up his child according to the Holy Scriptures, but could not subject himself to any human composure as a rule of Orthodoxy ; and desired to be excused as to that. He spoke audibly for some minutes, but a litle lou, and the whole Church, a litle surprized at the neunes of the matter, got up and heard very attentively, and not a feu wer dissatisfyed. This makes no small noise ; but whither it will help on the numbers of these that joyn in the neu erection of a third Congregation at Belfast, time must determine.

*October 6.*—I hear from a gentlman just come from London, who had the account from one of the Chaplains of the Archbishop of Canterbury, that when the Bishop of Rotchester was examined lately before the Com-mitty of Councill, he was interrogat, If he had corresponded with the Pretender or Duke of Ormond ? And he positively denied. He was asked, If he had remitted any money to forraigne places of late ? This he also denied. He was desired to consider well, and not deny, for vouchers would be produced. Then my Lord Tounsens, or Carteret, dreu out some Letters, and let him see them, and asked, If he kneu the hand ? He peremptorly refused that he did, or kneu any thing about them. He was asked, If they wer his hand ? [This] he denied as peremptorly. The Bishop of Canterbury said, “My Lord, hou have you the confidence to deny your oun hand ?—what you knou to be your hand—what I knou to be your hand—and what you knou that I knou to be your hand—since for many years I have had full occasion to knou it well ? My Lord, you are a scandall to the gown and your order !” The Bishop of Rochester fell a sweating, but continoued in his refusall. I do not hear since, in the tryall of Atterburry, that thir Letters are produced.

Mr William Hamiltoun, Minister at Douglas, tells me that Mr Black, Minister at Rotterdam, tells him he was intimatly acquaint with John

Hattrick in Merkdaily, in Glasgou, a young surgeon, whom I likewise kneu. That he told him what he belives he told to no other, (and I remember they wer very intimat comrads,) that he being under very great depths of exercise, came to a resolution to put ane end to his dayes, and went resolutely to the Peat-bogg at the Green of Glasgou, and cast himself into Clyde : That he was caryed, he did not knou hou, to Govan side of the water ; and was very litle wet when he came to the shore, though he could sweem none !

He tells me, he heard Mr Robert Wylie tell this account, which, if he remembers, he had from Bishop Burnet himself : That one day, either when the Bishop was abroad, or at London, he put himself in such a habit as he should not be knouen without communicating his designe to any body ; and went in to a meeting of Rosicrucians, and set himself in the company to be a hearer, among severall others, all of them strangers to him. The person that spoke that day to the meeting began to this purpose : That there wer severall there, and some of them come to spy out the liberty of the Society, and make their observes upon them ; and some who boasted of their great memory, too, (the Bishop, then Doctor, was famed for his great memory, and that he scarce forgote whatever he heard or read,) that they should hear, and hear their great truths, but should not be able to cary away one word. The Doctor, when he heard this, could scarce think that was designed against him, being absolutely a stranger to them all ; and, in the meantime, thought it would be very odd if he should not be in case to cary away one word of what he heard ; and set himself to give the most exact attention. The Speaker went on, and the Bishop said he never heard a more charming discourse in his life, and he thought he perfect[ly] understood him ; and yet, when he came away, he could not, for his heart, remember one sentence of it, which he could not but attribute to some preternaturall influence upon him.

Mr Archibald Hamiltoun, son-in-lau to Mr Gilbert Hall, informes me that his father-in-lau, whom he never kneu personally, was brother to Mr Thomas Hall, whose book on the Catechism is published ; and his father-in-lau was reconed one of the greatest preachers in his time. Mr Robert Bailay, who was a very good judge, said, he had heard most of

the celebrated Preachers in England, and the most notted Ministers in Holland, and that he had heard most of the considerable Ministers in Scotland; but, in his opinion, Mr Gilbert Hall did surpass them all in a preaching gift. Mr Gilbert Hall was a litle man, of a most pleasant, lovely countenance, and an extraordinary voice. My informer's voice was one of the best I ever heard, and yet he tells me his relations informed him his father-in-laues was much better than his.

*October 15.*—This day I hear it reported with certainty that the young Duke of Hamilton, who will be major in January next, will by that time be married to Lady Ann Cocheran, who very probably will be heiress of the estate of Dundonald, which will make a considerable turn in this shire, and have consequences not yet appearing.

I am told by a pretty sure hand, that sau some privat Letters from London, that matters of very great importance are to be laid before the Parliament, where the House of Commons have unanimously chosen the last Speaker, Mr Compton. The Habeas Corpus Act is to be rescinded, and great discoverys are expected concerning the plott: That the Peerage Bill is to be brought in again: That an act for further securing the Protestant Religion is to be brought in; and there is no litle talk at London of a Bill for a comprehension. Time will discover hou far these things will hold.

Bailay Alexander tells me he had what folloues from a servant of his father's, who wrought in the High Church under James Colqhoun, that when repairing somewhat about the roof in winter, he put his hand in a hole, and found a swallow cold and stiff, and to his apprehension perfectly dead. He put it in his pocket, and coming down to James Colqhoun's, sitting by the fire, he took it out and laid it before the fire, and it began first to move its feet, and then opened its eyes, and then stirr its wings, and in a litle fleu off to the windou, and broke two or three drinking glasses standing there.

He had another account from a very credible person, a Collector of dutys on herring, who was one day coming up from Gourrock: An old

boat was lying covered almost with sand, having lyen there severall years ; the country people were taking up the timber for feuel, and they found (in the winter-time) some scores of swallowes, all of them stiff, and cold, and motionless. He, riding by, got four of them, and three of them recovered life and motion when he brought them to his quarters at night, and laid them before the fire. So that the story of swallowes darning\* themselves in winter, and sleeping as it wer till the warmth of the next season recover them, seems not to be so groundles as it's generally reconed to be.

• Hiding, concealing.

## M.DCC.XXIII.

*January, 1723.*—John King, one of my Elders, tells me that he heard from his mother, that she was informed that Mr A. Cant, as he remembers, but he is sure it was a Minister of Aberdeen, about the 1638 or [16]48, who had two sons at the Colledge or Grammer-school at that time, very promising boyes : That on Saturday's night, (he does not remember whither he dreamed it, or seemed to see it in reality,) that he was looking out at his chamber-window, which looked towards the Cross, and sau about two hundred, as [he] guessed, of the children of the toun, all in white, singing and playing most melodiously, and his two sons on the head of them ; and in a very litle after, the small-pox came to the toun, and his two sons, and multitudes of other children, wer caryed off by them.

He tells me, his mother, Jonet Scouler, an eminent Christian, was converted by Mr Jack, Minister at Carlouk, who was an instrument of the conversion of many in that parish ; and some of them wer converted when very old. One instance she gave was of a man who lived near her, in that parish, of gray hairs, and near eighty : When Mr Jack asked him, at an examination where she was present, Hou old he was ? he answered, "Just three year old, Sir." Mr Jack was surprized, and asked him, What he meant by that ? He said, "Sir, it's just about this time three years that your Gospell first did me good, and all my former life did not deserve the name of living !"

One day when she was visiting Mr Jack, she was telling him that [she] was very much damped with the death of such a woman, her neighbour, a singular Christian, who left behind her a husband and eight young children ; and especially, that she dyed under a cloud, though she had no doubts as to her weel-being. When she was bemoaning her loss, and

that of [the] place, and telling how much she wondered at the Providence, Mr Jack said, "Jonet, be not surprized at it ; God may do with his own what he will ; only it looks judgment-like on the family, and as if God had no more to do there !" She knew the husband was a mere worldling ; and frequently enquired after the children, after they were grown up, but could never hear of any thing of religion about them, which made her frequently think on Mr Jack's words.

Jonet Scouler was an eminent Christian. Mind to set down her expression about "bonny thing," her exact phrase—thunder—her good hopes of her children—for-signifying one of their death, and yet not knowing the time of her own. If not before.

*February, 1723.*—Mr Livingston, Minister at Temple-Patrick, tells me, that at the last Synod of Belfast (particular Synod) in January, the newly erected meeting at Belfast gave in a supplication to that Synod, for a Collection to compleat their Meeting-house. They expected no opposition ; but, to their surprize, they found the whole of the Non-subscribers, particularly Mr Halliday, opposing it violently. In the course of the reasoning, it was urged by that side, that there were Letters from a certain Professor, (Mr Simson,) intimating that Mr Smith, who had been in Scotland for gathering money to the building of that Church, did insinuate, that though he did not suspect any of the Non-subscribers of Arrianism, yet he wanted not fears, that there might be principles advanced that might be dangerous to this Church. Mr S[imson] urged that the letter might be produced and read. That was declined, though, had the sentence of the Professor's letter been read out, it would have convinced all, that it was spoken in favour of the Non-subscribers, yet it was much insisted on as schismatical and injurious. In the debate, Colonel Upton said, that upon the supposition that Mr Smith had said that the Non-subscribers vented principles which opened a door for error, which was not proven, yet he did not see but he was in the right, and he did aver that there were principles advanced by them that did open the door for error ; and being urged to condescend, he answered, that principle of non-subscribing, and as proofe, he adverted to Doctor

Ferguson's vindication, (*i. e.* Mr Kilpatrick's;) and when urged to give the particular places in the book, he desired the whole of it to be read. This debate fell in at the close of the Synod, when members wer gone off, and there was but twenty-three Ministers, and continoued from Saturday morning till afternoon. At lenth a vote was stated, Whither Colonel Upton had made his proof good?—and it caryed “Not,” by three or four: Whereupon the Collonel appealed to the Synod in June. This matter is like to breed neu flames in Ireland.

*May, 1723.*—My Lord Grange tells me, that he was lately in conversation with Preist Hay of . . . . He tells him, that he was in Scotland with his mother, the Lady Rosland,\* a Papist, in the 1686, or thereabout, when the Duke of Queensberry came out one night in his coach to his mother, and told her he was come to supe with her. She made him welcome; but said, she belived his Grace [had] some other errand, and desired to knou his pleasure. The Duke told her he was going up to London in a day or two, and my Lord Melford and Perth had handled him ill, and he was resolved to be even with them; and nou he sau ther was nothing to be done at Court, without embracing the Catholick Religion: That he kneu her Ladyship had a Preist, and he was willing to renounce that profession in which he was educat; and desired her to call him, and he would declare himself Roman Catholick; and hoped she would write letters to her freinds at London, and signify what he had done. This Lady, at present, had a very great stroak at Court, and with many Papists, there. The Lady (who was a freind of his, and, if I remember, a relation) smiled, and told him frankly that she was most willing to see him of the true Religion, yet she behoved to let him knou that his two enimies wer before-hand with him!—and, by Letters she had very lately received, she kneu that Melford and Perth had already declared themselves Catholicks, and so it was too late to make that step; and, therfor, as [a] freind, unles he had somewhat more than a turn to serve, she advised [him] to keep by his old Religion, and take his supper! The informer was present in the house at the time.

\* Rosslyn?

In conversation upon the state of the Dissenters in England, I find severall things have fallen out of late which have exceedingly weakned their interest, and are improven against them. The most part of the Directors of the South Sea wer either Dissenters or favourers of them, and their managment has exceedingly exasperat the English nation. The debates about the Arrian contraversy among their Ministers is what every body knoues, and has extremly lessned their character. And the affair of the Harburg Lottery, in which Lord Barrington and his party wer concerned, who wer reconed their great supports, has revived all.

I am told Mr James Hog of Carnock lately met with a pretty open insult. The excommunicated Mr Adamson has lately married himself to a farmer's daughter there, and the Synod of Fife ordered a paper to be intimat out of all the pulpites, signifying his excommunication. Mr Hog intimat that paper, and after the præcentor had read it, and he was speaking a litle on it, one of his Elders rose up, and openly contradicted him as to some fact or other; and said, he belived Mr Hog [Adamson?] to be a godly man; and another of the people rose up and backed him, and a third likewise. Mr Hog did not keep the King's Thanksgiving for the deliverance from the plague, on the day that the proclamation named, but named another day in his Session, and kept it on that day.

*September, 1723.*—Since the beginning of March to this moneth, (yea, I may say till November this year,) we have had almost no rain; and from May till September 7, ther has been almost no wind at all, but closs weather and sultry heat, and the greatest multitude and swarms of flees that ever I sau. Towards the midle of the moneth of Agust, a flux came in to this parish, generally bloody; and I have never seen so much sicknes in Eastwood these twenty years. Till the end of July for these severall years, we would scarce have had one death here in two or three moneths, nou seven or eight are dead in a week or two; and Agust 23, in one quarter of the parish, I sau nineteen sick persons in one day, all of them save one of the flux. The air seems stagnated, and the watter unwholsome. The Lord prevent spotted and malignant feavers after the flux!



In the spring, Mr John Hepburn dyed at the parish of Orr, where he has been since the Revolution, and never given the Sacrament of the Supper ; and I doubt if ever, all that time, he has joyned in that holy ordinance ! At his death, he very much regrated his separation from the Church, and cautioned his people against it. He was a man of much seriousnes, and would sometimes [have] prayed four hours in publick, and was very fervent in his manner of expression. That parish of Orr is nou settled by one Mr Wright, with consent of the people and Presbytery, and by this the state of the division in the South Country is very much altered, and many of his party are like to joyn in ordinances. The M'Millanites and Mr Taylor's follouers are very much broken and divided, and many of the old sort of Separatists are dying. Five of them in this parish are dead within these feu moneths.

In Agust, we have lamentable accounts of the growth of Episcopall Jacobit Meeting-houses in the North, especially in Angus ; and the Commission has sent up an adres to the Regency about them.

The act for registrating the names of Papists and Nonjurors is like to have bad effects, and many of the former Jacobites, who did not think a vote in the elections was temptation enough to swear, will nou qualify to evite\* double taxes, and this is like very much to influence elections to the wrong side.

The divisions among the Episcopall Clergy in the North continou. Bishop Gatherer preaches up the necessity of confirmation to persons come to age, and such as have communicat ; and the vast benefites of Episcopall confirmation to all. See Letters about this time. Yet he does not speak it out to be a Sacrament.

Mr W. Hamiltoun, Professor at Edinburgh, tells a story, which he wishes he had acquainted me with, of a dogg that was judicially tryed and condemned by the Magistrates of Edinburgh, upon a complaint of Major Johnston. The dog belonged to a Whigg family at Edinburgh, and was a large mastive, and had a peculiar dislike at red, and would

\* Shun, escape, avoid. Lat. *evitare*.

never suffer the soldiers to enter the house, wher it was alledged conventicles wer kept. Mr Johnston made a complaint to the Magistrates, and the dog was condemned to dye, without hearing his master in his defence.

I am told my Lord Grange tells a story (enquire at him about it) of Dr Pitcairn, that he had an apparition before his death, which signified to him the precise day of his death, which came exactly to pass. This he told to some of his comrads a moneth before his death ; but could not shake off the apprehension of it.

I hear from some persons in Hamilton, that Mr James Naismith, Minister there, preached in that Church before the Duke, the Sabbath before he went to England, on Jer. [xxii. 10,] Weep not, &c.,\* and said, God would regard neither Dukes nor Generalls : That as sure as that Bible was the word of God, if any of them went on in a course of opposition to God, they should not return in peace ! On the Munday after, when the Duke was leaving Hamilton, there was a croud of weemen looking on when the Duke came out. It's a tradition there, that Mr Naismith said, " Hold him, hold him, for you will never see his face any more !" The Duke at his death, in England, said he would give never so much to see his own faithfull Minister, Mr Naismith.

In conversation with Mr James Frazer, Esq., generally named Catologus, he tells me severall remarkable passages : That he was acquainted intimatly with Monsieur Saint Amour in France, who had been employed five years at Rome, as agent for the Dominicans and Jansenists in France, in the debate upon the famouse propositions : That after he had been at Rome some years, the Generall of the Dominicans was sent to joyn with him, to bring that matter to some issue. They wer admitted to an audience of Clement the Ninth, if I remember, or Alexander : He kneu nothing of learning. The Pope walked up and down the room, and spoke very loudly against the appearance made by the Gallican Church

\* " Weep ye not for the dead, neither bemoan him : but weep sore for him that goeth away : for he shall return no more, nor see his native country."

in favours of Jansenius ; and coming up closly to the Generall of the Dominicans, [exclaimed,] *Sed et vos Transmontani*, &c.—“ And you, beyond the Mountains, deny my infallibility ! Is it so or not ? I desire an answer.” This straitned the other, and the Pope put the question once and again to him. The Father Dominican was unwilling to own this in direct terms, nor disclaim his constituents’ doctrine, and began to distinguish and shift. The Pope urged him once and again, “ But you do not belive my infallibility ? ” The other faultred much in his answer, and was in a very terrible pickle. The Pope seing him in it, turned smiling to Monsieur St Amour, standing with him, and said, “ Neither do I ! ” — which delivered him at present.

That there is a paper in the Bodleian Library, (the copy of which, I think, is in the twelve volumes as to Scots and Inglish affairs Mr Frazer has brought down,) bearing the minutes of a process in the English Council in Queen Elizabeth’s time. A woman who had been employed when Princess Elizabeth was in the Touer, to sweep the room and stairs, and put on fires, had blabbed out her being present in the room when the Earl of Leicester and the Princess wer in bed together. She was cited before the Council, and severely threatned. The woman boldly affirmed what she had been witnes to, and told them they might do with her as they pleased, but she had said nothing but what she sau and adhered to ! The Council put her out, and after consultation, did not find it proper to go to hard measures with her, but called her in, and spoke softly to her, and desired her to talk no more so loosly ; which she promised, and was dismissed. I wonder they minuted such a story ; or, if minuted, that it was preserved !

Many of King James the Sixth’s Letters, originall, are preserved in the Bodleyan Library. I sau some extracts of some of them to the Prince and Duke of Buckingham, whom the King ordinarily called Steeny, on this, I may say, almost blasphemouse occasion. Villiers, Duke of Buckingham, was a gentlman’s son in England, who spent his small patrimony in dancing and dressing, and came to Court, and was not-

ticed by King James, being extremely handsome, and beautiful in his countenance ; and the King fell in liking to him, and pedantickly and villanously playing with the Holy Scripture, the King said, like Stephen, he saw his face like [the] face of [an] angel, and so usually called him Stepheny. In one of his Letters to his son and him, he tells the Prince that he had sent them two English Chaplains, and provided them garments as agreeable to primitive Christianity as he could, and which he hoped would satisfy the Pope, whom he was willing to meet half-way !

King Charles the First was at first an enemy to the Duke of Buckingham, but after the Spanish voyage he was extraordinarily taken with him. In Spain, that King contracted so much of a starch and affected gravity, as was not pleasing to the English Nobility ; and on a particular occasion of several of the greatest Nobility coming in to some place he was, without the ordinary ceremonies, it being raining, and they unwilling to spoil their Court cloaths, he ordered them out ; which I am told disgusted some so far as they left his side, and went in, in Parliament, to the other side that opposed him.

His French Queen at first had not that influence on him that afterwards she obtained. Some time after she came over, she had received a list of changes to be made at Court from France, and used her interest with him to get these persons turned out, and others named put in their room. The King told her that was not a way he would allow ; and she fell a weeping, and left the King, they being in bed, in a huff. The breach was so great, that about the 1628 there came over a Minister from France to compromise the matter ; and ever after that the Queen got such an ascendant over him, that he did nothing without her, and not the meanest servant but was placed about him by her influence.

The horrible murder of the Earl of Murray, and burning the house of Dunibriszel, is noticed by our historians. It was generally charged on the House of Huntly. After King Charles' accession to the throne, the Scots Nobility came up to London to wait on him, and Gordon of Huntly among others. When the King heard of Huntly, he refused peremptorily

to see him ; and said his concern in the matter of Dunnibrizzell was so vallanouse, that he could not allou him to come to his presence. When this was told to Huntley he pressed the more to be admitted, and said he was able perfectly to satisfy his Majesty in that matter. With much difficulty he was at lenth admitted. When he came in, the King reproached him for that barbarouse act. The Earle, kneeling, dreu out of his bosome King James the Sixth's originall warrand for what he had done to the Earl of Murray and his house, and presented [it] to the King. The King looked on it, and after reading it, said, " My Lord, this was wrong given, and worse executed !"

Mr Frazer further tells me, that after the Revolution he was in company with Bishop Burnet, the Earl of Clarendon, and some others, and the conversation began to turn upon historians ; and some of the company began to regrave the partiality and reservedness of historians, and that they did not narrat what was proper to them to tell. Bishop Burnet said, ther wer many things fell in to the observation of a historian, in his search after facts, which wer not proper to communicat to the publick ; and gave this for an instance : That when he was writing the History of the Dukes of Hamiltoun, he met with a passage, in the archives at Hamiltoun, as to which he appealed to my Lord Clarendon, whither it was proper to publish it ?—and it was this : About the 1638 or [163]9, John Earl of Loudon was sent up to London, at the King's desire, and with the King's safe-conduct, then in use. When at London, the bussines of the Letter au Roy began to make a noise ; and my Lord Loudon's having signed it was insisted on against him by Laud, Strafford, and the High-flyers, who wer willing to stop the designe of his coming up from the Covenanters. The Earle was put into the Touer ; and, by Strafford and Laud, ane order was procured from the King to execut my Lord Loudon to-morrou, at such an hour in the morning. The warrand was directed to Sir William Livingston, (if I mind,) Deputy-Governor of the Touer.

Sir William, when he received this warrand to execut the Earl of Loudon without any process or form of lau, was extremly concerned,

and came and let my Lord Loudon see it. Sir William was a relation, I think, of my Lord Loudon, and he said ther was no help for it, but begged he would sheu it to the Marquise, (ther being at that time no other Marquisses in Brittain save Hamiltoun, that was his ordinary designation.) Sir William went in quest of the Marquise, [but] he being out of the way, and having left no nottice wher he was, he could not fall on him till about eleven at night, when they went both streight to the King at Whitehall, and found him a-bed. Things standing thus, the Marquise said to Sir William, that he kneu in lau he, by his office as Lieutennant in the Touer, might demand enterance to the King any time day or night; so the other demanded it and got it. When the Marquise came in to the King, he told him he had the above warrand sheuen him, and it was illegall, and would have many ill consequences, and begged his Majesty might recall it. The King, in a very angry manner, asked him if he belived him such a fool as to grant and sign such a warrand without considering the consequences?—adding, that he had done it, and he would be obeyed! The Marquise insisted that it would breed ill blood in Scotland: That it was against all lau and equity to cutt off privately a Noblman that was come up on the publick faith, and that without hearing of him: That this would infallibly make the breach with Scotland irretrievable; and insisted upon other topicks, but in vain. The King continoued resolute, and the Marquise took his leave of him, with telling him, he would immediatly take his horses and go to Scotland; that he could not stay at London to be a witnes of the misery his Majesty was bringing upon himself; and that he was of opinion that to-morrou, before this time, the city of London, upon hearing of this unaccountable step, would rise, and, for what he kneu, tear him in peices!—or some expression to that purpose—and so he retired. After he was gone down stairs, a message from the King came to him, ordering him to return. The threatning from the city of London stuck with the King; and when the Marquise came back, the King said, “Well, Hamiltoun, I have yeilded to you for this once: Take you the warrand, and do as you please with it!” My informer adds, that in a feu dayes, meeting with Duke William of Hamiltoun, he gave him a hint of what he had heard in con-

versation ; and the Duke answered, “ Mr Frazer, it’s all true and fact ; and the warrand itself, and a narrative of the whole under the Marquise’s hand, is among my papers at Hamiltoun !” And that the last Duke, James, confirmed the same to him some years after, in conversation.

The same gentlman tells me, that he was well informed by persons concerned of what folloues. In the year 1647, the King broke intirely with the Commissioners from the Parliament ; and the secret reason was, his falling in with the officers of the army, Cromuell, Ireton, &c. ; on which the Parliament passed the knouen vote of no more application to the King. The King, finding the officers of the army willing to restore him without the Parliament, he fell in with them, and agreed to make Cromwell Earl of Essex, Ireton Deputy of Ireland, and others of them wer to have other posts. After this concert, Cromwell continoued jealouse of the King’s sincerity ; and getting nottice that the King, soon after their agreement, had written to the Queen, and sent off letters with an express ; and knouing the manner and channell of his communication with her, he and some other of the officers went streight to the place at London where he kneu the messenger was to call, and waited till he came, and seized him, and opened the King’s Letters ; wherin he found that he wrote to the Queen to this purpose : That she would be much surprized to hear that he had broke with the Parliament, and struck in with Cromwell and the army ; but he found this the most probable way he could at present take for bettering his affairs : That he had agreed to make Cromwell Earl of Essex, and Ireton Lord Deputy ; but assured her, if once he wer settled in the throne, he would give them what they deserved, and that is a halter ! And so desired her not to be troubled with the reports she would hear about this affair.

When Cromwell got this, he went to the leading men in Parliament, and communicat the Letters with them, and told them, though they and he wer at present on different layes, yet in conscience he could not but make this discovery to them, that all of them might see what they wer to expect ! Mr Frazer adds, that these Letters copys of them wer in the MSS. of Ludlou’s Memoires, that came over to be printed after the Re-

volution, (which, I think, he sau,) but it was not found convenient to publish them.

*November, 1723.*—The affair of the planting of the parish of Lochmaben is what makes a great noise, and is determined by the Commission. In short, it stands thus : The King (that is, his servants here) had presented Mr Carlisle to the parish, upon an unanymouse desire of the parishoners, to the number of above one hundred and fifty, if I mind. When it came to the Presbytery last year, ther was some demurr made, by reason, as was said, that some other Ministers in the Presbytery inclined to be there ; and M[arquese ?] of Annandale (at present in no good terms with the Ministry, and discontented, and yet professes a great regard to Ministers in his bounds, and they say he is so usefull, that without him they could have no discipline exercised) presents another ; and the Viscount of Stormont a third ; though the King has been *in possessorio* to present, if I mind, since the Reformation. Upon the Presbytery's delay, the presenter of Mr Carlisle appeals to the Synod of Dumfreice, October, 1722, who order the Presbytery to moderat a call to Mr Carlisle. From this the Presbytery appeal to the Assembly, May last ; who, with some difficulty, got this referred to the Commission.

Annandale was brother-in-law to the Commissioner, and it was not so proper that a cause of that nature, wherein the King's presentation was, should come in open Assembly. The Commission, in May, by a kind of a confused vote, ordered the Presbytery to try the people's inclinations to the three presentees, and send up the account of the matter with their members to the Commission in Agust. The Presbytery, finding a vast majority of the heads of familys, and many of them King's kindly tennants,\* and in some respect heretors, for Mr Carlisle, and that

\* Kindly tenants were native-born dependants on the great feudal families, who possessed larger or smaller properties from generation to generation, merely on sufferance, for military services and payments in money, carriages, &c. In a great majority of instances, no writings appear to have passed between the parties, but the kindly tenant and his descendants occupied the same soil for many centuries. It is believed that not a few respectable families in the Highlands draw their origin as ancient *nativi*, or *kindly tenants* ; and ultimately they procured Charters from the Lords of the Isles, and other great feudal Barons, and thus became proprietors of the soil on which they and their ancestors had so long lived.



my Lord Annandale's man would loss unless he and Stormont united their interests, and came into a fourth person that might be very acceptable, invite in Mr Bunckles, from Leadhills, (a young man of a good character,) and appoint the Teusday after the Commission in Agust to moderat a call to Mr Bunckles, or Mr Carlisle, and send none of their members to the Commission, but a short Letter of excuse. This was ane intire putting the matter off the foot it was on before the Assembly, and a flatt counteracting the Commission's appointment in March.

The Commission wrote a Letter to the persons who wer to meet on Teusday nixt, ordering them to take the state of matters in the parish as to Mr Carlisle and Bunckles, and discharged the Presbytery to moderat a call, but to send in the state of matters, as they stood, to the Commission in November, that they might give their advice and directions theranent. Instead of this, the Presbytery, when they meet, find a legall call to Mr Bunckles, (that is, a plurality of legall callers,) reconing the Toun Council of Lochmaben heretors *singulatim*, Annandale, Stormont, and one Elder against the King, another Heretor, and Elder, and a vast number of kindly tennants. Ther was but a very feu heads of familys for Mr Bunckles, against one hundred and fifty, or one hundred and sixty, who protested against him, and wer for Mr Carlisle; and against that fourteenth-night, gave Mr Bunckles five exercises to deliver, and appointed that day fourteenth-night [for] his ordination, having shuffled over all his tryalls in one day. Meanwhile, the King's doers,\* and the people, applyed to the Moderator of the Synod to call it (as it seems he was impoured) *pro re nata*, to put a stop to this irregular procedure. Mr P. Linn did call them in the intervall, and preached to them. After sermon, the first question was, Whither they wer regularly and justly called? And my Lord Annandale had taken care to have all the Elders chapterly conveened, and it caryed, "Not justly called," by some votes. I am informed that among the Ministers it caryed "Regularly called," by a plurality of twenty-eight. Either at the ordination or the moderating of the call, the Toun-officer came among the mob in a fool's garb,

\* Agents, men of business.

with horns on his head, and asked every one if they had seen the King's horns, and came to Annandale's coach with the same enquiry, who chased him off as drunk. But this opens a little of the temper of a party there. The Presbytery went on and ordeaned Mr Bunckles. The Synod, in October, refused to enroll him, and referred the matter to the Commission. The Commission, with some struggle by P . . . W . . ., Mr D . . . F . . ., and others, declared the settlement void and null. I was not in. Indeed, I heard not of the reference, and did take the Commission to be *functi*, and all that they had to do was to refer the matter to the Assembly. If the Commission could have prevented trouble to the next Assembly, I would have been clear for ending it, but I doubt their sentence will not do this, and I fear it will prove a handle to open the Act of Assembly anent the constitution of the Commission, by severals who want a handle to break matters more and more among us.

The heats at Glasgow are not over. Evry new incident is taken hold of by some to render the Ministers uneasy in the exercise of discipline. Mr T . . . H . . ., it's said, was chosen Elder to the Presbytery to manage a foolish business of one Mrs W . . .; and Mr H . . . had an opportunity to shew he had not forgotten his former process, and the share he thought Mr G . . . had in it. The Presbytery have determined it in favour of the Session, unanimously, save the former dissentients in Mr And[erson's] case, which began their unhappy heats at Glasgow, B . . . S . . . and Mr S . . . T . . .

They talk, I know not with what ground, that the Pr[ince] is to head a party in Parliament against the repealing Bullingbrook's attainder; and that, on the King's return, there will be changes among our Scots hands, and Roxburgh will be out, and Seafeld in his room, or Finlater, rather; but these have been so oft talked of, that time must discover their truth.

In the end of this month we have the surprizing account of the Duke of Orleans sudden death, which I think must have vast consequences. He favoured Britain, and was not severe on the Protestants, and was not

for the conjunction of France and Spain. His successor, the Duke of Bourbon, is said to be on the same lay ; but time must declare.

*December, 1723.*—In the beginning of this moneth, I have sent me Bishop Gatherer's Remarks on Bishop Fullarton's Circular Letter to the Episcopalians in the North. It's said that Mr Fullarton had no little difficulties in the meeting of his Clergy ; a great many of them inclining to fall in with the new opinions advanced by Mr Gatherer in favours of Popery.

Mr Patrick Paisley is with me some dayes ; and, in conversation with him, he tells me he was in the house with his grandfather, Mr Patrick Simson ; and about six weeks before his wife's death, which was about thirteen moneths before his own, as his grandmother told him next day, her husband being fast asleep, and she a-bed with him, (as was very frequent with him, which I have from many hands.) Her husband read his text, Joh. xiv. 2, 3,\* (at this time he was not able to preach any in publick, being towards eighty-four,) and had a sermon upon it, most affecting and ravishing that ever she heard. She was so taken with it, that many times it was in her mind to rise and call my relater and the family to hear, but durst not venture, least she should awaken him. At his wife's laying into her coffin, he had one of the most affecting discourses ever my relater heard, and few or none in the room could refrain from weeping. He sat down on the bed-side, before which the coffin stood, and said, "We must bury our dead out of our sight : " That his wife and he lived long, and peacefully, and happily together. He thought to have gone to heaven before her, but many were taken away, and he a poor useless creature left ! That when he was young, both his parents were taken away from him, but he had chosen God for his Father, and he had been a Father to him now since that time, and would still be a Father to him ; and many other expressions that affected and edified the company. That

\* "In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also."

a feu weeks before his death, my informer, who used to read to him, was reading on the Saturday's Spectators ; and he had read two of them on the immortality of the soul, with which he was much pleased : And entering on another, he observed him close his eyes, and thought he was fallen asleep in the chair, and gave over reading, turning over to some other of the Spectators by himself. Thus he continued near ane hour, after which Mr Simson opned his eyes, and, with a pleasant smile and sigh, said, " If the first-fruits be so inexpressibly ravishing, what will the full enjoyment be ?" and asked my informer, why he did not read ? He answered, " I thought, Sir, you had been sleeping, and was unwilling to disturb you." " No," said he, " I was thinking a litle on the happines of heaven !" He was so fresh in his memory, that, a day or two before his death, the last chapter he heard read, in his ordinary, was in the Judges, about the division of the land of Canaan ; and he would correct the least mistake in the Hebreu words.

He tells me, further, that in the parish of Pencaitland, where his uncle, Mr M. S[imson,] is Minister, he tells him ther has not been a proces for uncleanes, or any appearing to be rebuked, since his entry ; which is, I think, about fifteen years, if not more—a singular instance.

He commends Mr T. Gouan, Minister of the Scots Congregation at Leyden, as a person of great learning, and well acquaint with our Scots procedure, and a lover of our constitution. He is extremly painfull in studyng his sermons, though he has but fourteen or fifteen hearers, and often feuer. He designs to print a set of sermons on the Christian Religion. He told my informer, that one week he had spent much time in seeking a neu text, and could not fix upon one, though he spent some time every day ; and when Saturday came, he could fix on neither text nor subject. Thus things went on with great uneasynes, till late on Saturday's night, when he behoved to take some sleep. In his sleep a text came to his mind, and the whole frame of a sermon ; which, when he awoke, Sabbath morning, it remained with him with much sweetnes, and he went to Church and preached it with much liberty. The text and subject was never in [his] thoughts before.

He tells me that the Dutch Ministers have yet more action and motion in their sermons than the French, and greater by far than any ever he heard. That they have a very easy way of preaching, and open up the words of their text critically, and draw a short note and doctrine from every part, without any more. In the afternoon, they preach catarchicall doctrine ; and their questions being but fifty-two, they have sermons on each of them, which they never alter all their life ; and so they have set formes for all their festivall-dayes, which they never alter. They preach round all the Churches in their towns, of which turns there are printed lists put up on the Saturday, if I remember. That their pulpits are so high, that the Minister that sits below baptizes the children, and he in the pulpit reads the exhortation to the parent from a form, and prays before and after. But the Minister below baptizes with trine aspersion. They have printed lists of the sick lying before them, with their various cases, which the Minister, in time of prayer, looks upon, and frames petitions according to their various cases. That Ministers in Holland make no difficulty to appear in their own settlements, and as soon as a vacancy happens where they incline to be, write to their friends desiring an invitation to preach in it.

That Mr Hog complained much that Neuenlyte's Christian Philosopher was extremely ill translated into English, and many things left out, which were some of the best parts of him. That, had Mr Hog lived, he designed a new translation of him. I remember Mr Hog told me, when last with him, that Brand's History of the Reformation was answered in Dutch, in three volumes, most excellently ; and that he inclined to translate it. He tells me that the best English books are now translated to Dutch. That Prideaux Connection is translated, and vast additions made to it. That the bulk of the Professors and Ministers in Holland know nothing of our Church constitution or practise in Scotland ; that one of the Professors asked him, when he saw his testimonials that he was a preacher, if he had power to baptize and marry ?

That the English Dissenters have lost much of their reputation by their unhappy debates about Arrianisme and Subscription : That many of the younger sort are going in staunch to the Non-subscribers : That the Sub-

scribers have their Club on Tuesday; and the Non-subscribers keep their Friday's Club with Dr Calamy, who is violent for Non-subscribing, and a man of a prodigious throng of bussines, and extremly obliging, and has great acquaintance and influence: That the English Ministers preach over their sermons very frequently: That Dr Calamy will preach sometime five sermons a-week, but he never studys above one: They all read, and even Mr Bradburry has the heads in his Bible: That Mr Bradburry told him he had sometimes preached the same sermon thrice in one Sabbath, in different places: That Mr Watts is so weak that he preaches but seldom, and his colleague generally prayes before him, and he preaches but half an hour, and prays but a feu sentences after; that he has one of the most modulated, pleasant, char[ming] voices ever he heard: That they sing without reading the line: That the Precenter has the ordering the psalme, and culls out verses here and there, without singing the whole chain: That they sing hymns frequently.

That the Occasional Papers wer writt by a Club, made up of Mr Loman or Laumont, Grosvenor, (whom some suspect of Arrianisme,) and Mr Evans: That Mr Louman, a Minister a feu miles from the city, is the author of the Answer to Mr Dunlop's preface: That Mr Cumming complained much that that pamphlet had not been answered at Edinburgh: That unless he had expected that, [he] told my informer that he would have printed an Ansuer to it a year or more ago: That Mr Evans has the greatest and best privat library ever he sau of a Minister; three rooms full of books, and well chosen: That there is a good library begun, and fast going on, for the London Church Clergy: That Sir Isaack Newton is so far failed, that he keeps much within, and cannot apply himself to thinking a quarter of an hour, without crasing.

That Dr Calamy told him that he as firmly belived the King was married to the D. of K., as that he was to his oun wife: That the Patronages would have been taken away from Scotland long ago, and the King very much inclined to it, but the D[uke] of A[rgyle] and his brother I[slay], with their friends, opposed it.

A gentlman from Ireland tells me, that the Presbiterians in the North

of Ireland, in five counties, though but generally poor, pay near five thousand pounds a-year for the support of their Ministers, besides all their dues to the Church.

Our Jacobites grasp at every thing that is a-going, and grasp at every change: They now give out the Duke of Bourbon has invited the Pretender to come and reside at Paris, which I hope is false.

Many things concurr at present to heighten the generall prejudices against the Ministry as well as the King, though they are named. The new regulations about tobacco very much affects Glasgow and the country about; and whereas, formerly, some years, near sixty ships would have sailed for tobacco wherein Glasgow people were concerned, this year they say there are scarce seven; and whereas one merchant would have bought up of the manufacture in and about Glasgow one thousand pounds worth of goods to send for tobacco, it's but few this year that buy twenty pounds worth. This cannot but affect multitudes. Again, the talk is revived of imposing upon us the malt-tax, which has been laid on, but not gathered, since the Union; and even they talk of looking back, but that would entirely ruin us. Again, the re-imposition of the Oaths increases very much the disaffection; and the stories that are spread of vast summes of gold and silver weekly exported to Holland and Germany.

I saw lately Mary Dalgliesh, Mrs Crawford, wife to Doctor Crawford, who tells me that she was perfectly neglected in her education, and no pains was taken on her in [the] least to instruct her in the Catechism. When about fourteen years of age she went up to the Communion at Hamiltoun, with no thoughts of the Communion at all, but only to see Barncleughs-walks, of which she heard people speak. On Monday, coming down on her foot, with some good people on the road, they began to speak of what they had met with at the Communion, and of their former experiences. She attended, but knew nothing of these things, and began to think she was quite a stranger to religion, and turned thoughtful; but being ignorant, she knew not what to do. On that, she came out to Eastwood, where she continued five years, every [Lord's] day, and nobody knew her. She thought she improved in knowledge, and was enabled to con-

sent to the offers made, and gradually came to have the Gospell extremely sweet to her, and yet minds much of what she then heard. Afterwards, she turned a litle tender, and the Lord made other Ministers sweet and savoury to her, and she gave over coming [to Eastwood,] except at Communions, and some times. She seems nou a-dying.

I find another, Jean Hill, has attended Eastwood, except some moneths last year, when ill, these eighteen years or more.

It seemes to be some token for good that some persons of considerable age, towards forty, and persons of substance and influence, seem to have a change wrought on them, perfectly insensible to all, till at lenth the seriouse, tender walk and hearing the Gospell, though they take much pains to hide it, discovers [itself] to others ; and they seem to be solid Christians. Such as William Craig, John Bogle, William Millar. Some of whom wer but even loose in their youth.

Old Mr Warner, my father-in-law, tells me, that when he gave money for encouraging the printing of Calderwood, in which he lost, I belive, near one hundred pound sterling, that John Cairns, who was the person who undertook the printing, told him that he had the copy which he sent over to Holland to be printed, from either Mr Andreu Ker, Clerk to the Church, or Mr Robert Ker, Minister of Haddington, brother to the former, which he does not nou mind : And that Mr John Sinclair, Minister at Ormiston, told him that he had read Mr Calderwood's History, and the large and first draught he termed in the title of it, *Primæ Curæ*. This was thought too large, by those who read it, and he compendized it into two volums, which he intituled *Secundæ Curæ*. And these being thought also too large, he brought it into one volume, which he called *Tertiæ Curæ*, and that was what was printed.

END OF VOLUME SECOND.



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